Kashmir Treasure Collection Digitization by eGangotri

A HISTORY OF THE PERSIAN LANGUAGE

by
Prof P. N. KHANLARI

Translated by
Dr. N. H. ANSARI

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

A HISTORY OF THE PERSIAN LANGUAGE

Kashmir Treasure Collection.Digitization by eGangotri

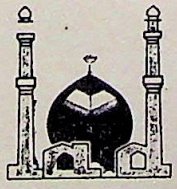
Kashmir Treasure Collection.Digitization by eGangotri

A HISTORY OF THE PERSIAN LANGUAGE

Volume I

Prof. P.N. Khanlari

Translated by
Dr. N.H. Ansari
Reader in Persian, University of Delhi



Idarah-i Adabiyat-i Delli
2009, Qasimjan St., Delhi.

Kashmir Treasure Collection.Digitization by eGangotri

DISTR... LIBRARY
Acc No. 12874
Cost: 100/=
Date 20/6/96
SRINAGAR

© Prof. P. N. Khanlari

491.559
K27H
12874

First Published 1979
Price Rs. 100.00

S.V
26/3/05

Sponsored by
Bonyād-e Farhang-e Iran

Published by Mohammad Ahmad for Idarah-i Adabiyat-i Delli
2009, Qasimjan St, Delhi & Printed at Modern Printers,
Navin Shahdara, Delhi-10032

Kashmir Treasure Collection.Digitization by eGangotri

12874

To

NAFIS JAHAN

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

12874

Translator's Note

Persian language and literature is one of the most cherished treasures of human legacy. While Persian language is a long record of the evolution of human speech, its rich literature is the most valuable embodiment of the advancement of human intellect. Persian is undoubtedly one of the oldest living languages of Asia, and no history of the intellectual and cultural evolution of humanity in Asia and parts of Europe will be complete without a deeper study of the development of Persian, or in a wider sense, Iranian languages.

The migration of the Aryans from their original abode in Central Asia to the various points of Europe and Asia and particularly Iran and India, must be reckoned as the greatest event in human history. Suddenly it opened a flood of intellectual activities, and the future course of human evolution was now largely determined by the tides of this flood.

The various groups of the migrating Aryans settled at different points in Asia and Europe bringing with them the language or languages through which they had been communicating. Thus came into being the *Family of Indo-European languages* which can be truly regarded as the greatest repository of human wisdom and knowledge. No doubt, the advancement of civilisation and culture owes its heaviest debt to the speakers of the Indo-European languages.

Persian, one of the sweetest and richest languages of the world, is a very important member of the Indo-European family of languages and the only counterpart of Sanskrit in the Aryan or Indo-Iranian group of this family. It has a recorded history of more than 2500 years. No other Indo-European language has preserved such old records and documents as are available in Persian and Sanskrit. These records have been very successfully utilised by the scholars of Comparative Linguistics in assessing and determining the development of other Indo-European languages. At the same time, no study of the Indian languages will be complete without a thorough knowledge of the linguistic evolution of Persian or Iranian language.

There are three distinct and different stages of the development of Persian: ancient, medieval and modern. To the ancient period belong the

Kashmir Treasure Collection.Digitization by eGangotri

Median, Scythian, Old Persian and Avestan languages. Of these the last two languages hold great significance. Old Persian was the official language of the Achaemenian empire which came into power about 610 B.C., and a number of stone inscriptions are available in this language. The Avestan is the language of the *Avesta*, the holy scripture of the Zoroastrians or the Parsees.

Among the Middle Iranian languages, which flourished after the fall of the Achaemenian empire and the interval of the Seleucid rule, Pahlavi is the most important. It served as the official language of the two great Iranian dynasties, the Parthians and the Sasanians. Thus its span spreads from the middle of the third century B.C. to the middle of the seventh century A.D., a period of nine hundred years. It is also the sacred language of the two Iranian faiths, Zoroastrianism and Manicheanism. Pahlavi is now clearly divided into two different dialects or languages, the South-western Pahlavi or (Pārsīk) and the North-eastern Pahlavi or Pahlavānīk.

Modern Persian or the Persian that developed after the advent of Islam in Iran, belongs to the third and final stage of the development of the Iranian language. Literature produced in Modern Persian is both supreme and great and it can be easily compared with any great world literature. During the one thousand years of its history, Persian literature has presented the finest food for the human thought and has satisfied the spiritual urge in the best possible way.

Since Persian has systematically developed through all these stages, no study of Modern Persian will be meaningful and constructive unless it is started from the very origin of this language. It was with this supreme aim that Prof. P.N. Khanlari started to work on this project several decades ago, and throughout these precious years of his life, he has been engaged on these volumes.

I am grateful to Prof. Khanlari both as the author of this great work and as the Director-General of Bonyad-e Farhang-e Iran that he very kindly permitted me to translate this work into English. I consulted him several times whenever I had any problem and he was always ready to solve my problem.

I am also thankful to my friend Mr. A.A. Saidi, who has inspired me with his sheer devotion to popularise the Persian studies throughout the world and has been working with a missionary zeal to spread this sweet language and its rich literature to the farthest corners of the globe.

The study of Persian in India has been largely confined to the assessment of its literature. Now we should pay equal attention to the study of Persian as a language, which, I am confident, will open the new avenues of Persian studies in the subcontinent.

Delhi
December 25, 1978

N.H. Ansari

Kashmir Treasure Collection.Digitization by eGangotri

Preface

History of Language is a new science. Formerly the scholars associated with the study of Language and Grammar, recognised only one form of each language-the form of the written language, and regarded it as standard and literary. These scholars presumed that language was something fixed and unalterable. Other forms of the language current among the different classes or groups of a people, were regarded unworthy of attention and were dismissed as the vulgar and corrupt forms of the standard language. Apart from this, they made little study of the different forms of a language in the past and believed that language always had a single form and it was not subjected to any change.

This belief has completely changed with the studies made by the western scholars towards the end of the eighteenth and the first half of the nineteenth century. The comparative study of the different yet related languages, gave birth to Comparative Linguistics and the study of the various forms of a language in the course of history, resulted in Historical Linguistics.

It is now an established fact that language is not something fixed; but it receives changes in the course of time. Moreover, in order to find out the origin of each grammatical point in a particular period, one has to study the various forms of the language in the previous periods so that it may be ascertained how one form changed into the other. Therefore, the subject of *Historical Linguistics* or *History of Language* is to study the changes that take place in a language in the course of its development and to discover the laws that govern these changes.

Evidently the study of the history of a language should be inevitably based on the extant documents and records, and such research can be carried out only when the written documents are available. There are many languages of mankind which were not recorded in the past or if they were recorded none of the records is extant today. In such cases Historical Linguistics has no function, because the laws governing the evolution of language can be determined with the help of the written documents only and here one cannot rely on presumption, conjecture or logical argumentation.

One of the languages that can be readily made the subject of such research is *Persian* or in a wider sense *the Family of the Iranian Languages* because

Kashmir Treasure Collection.Digitization by eGangotri

from the oldest period of history till today, these languages have remained the means of social, intellectual and artistic communication for a civilised nation. Moreover, the written documents pertaining to each period of development are available in these languages which can be utilised for comparative study and which can reveal some significant points regarding the laws governing the development of this group of languages in the course of a very long time.

The study of the history of the Iranian languages is so important that it can provide the rules for studying the developmcnt of other languages also. In the light of the extant works it is said that the development of the Iranian languages has taken place in three stages or periods: Ancient Period, Medieval Period and Modern Period.

Many other languages do not have such records that pertain clearly and exactly to these three stages. However, in the light of the rules framed by the study of the Iranian languages, it can be said that the former have also passed through these three periods and many points regarding the nature of their development can be explained accordingly.

Historical Lingistics is a *science*, and like other sciences its basic aim is to discover the logical relation in a series of matters. In the first stage, it does not aim at finding the practical use and utility of the study. However, its use and utility is realised when after the study of the evolution of the Iranian languages, many points regarding the grammar of Current Persian become clear and thus the mistakes committed by overlooking the earlier forms of language, can be avoided.

The present work has been planned in four volumes as under:

(1) Volume I contains two books (*Bābs*). Book I deals with the general principles whose knowledge is essential in order to understand the contents mentioned in Book II and the subsequent volumes. Since these points have not been discussed in this form in any other Persian book, it was necessary to discuss them by way of introduction to the following chapters. Book II contains information regarding the Old Iranian languages and their structure as well as the Non-Iranian languages which were once current in this land and which have influenced the development of the Iranian languages. It is followed by chapters on the Middle Iranian languages and their syntactical and morphological structure concluding with the New Iranian languages especially Dari Persian. Chronologically this volume ends with the domination of Islam in Iran.

(2) Volume II commences with a discussion on the various Iranian languages and dialects which had been current in the Persian speaking region after the advent of Islam. It is followed by a study of the earliest extant works in Persian. Then we have discussed in detail the grammatical points of the

Kashmir Treasure Collection.Digitization by eGangotri

Persian language of the First Period *i.e.* from its beginning to the early years of the seventh century Hijra (thirteenth century A.D.). Each point has been substantiated with sufficient examples.

(3) Volume III is devoted to a discussion of the morphological, syntactical and lexical characteristics of Dari Persian of the Second Period *i.e.* from the seventh to the thirteenth century Hijra (thirteenth to the nineteenth century A.D.). This period has been designated by us as *the Period of School* (*or Standard*) *Persian* because most of the writers of this period learnt Persian as a literary language from a teacher while their mother tongue was one of the Iranian dialects which differed from Dari Persian, the official language of the country and the language of science and literature.

(4) Volume IV deals with the Persian of the Period of Development. In this period which begins with the end of the thirteenth and the beginning of the fourteenth century Hijra (nineteenth-twentieth century A.D.), the changing social conditions and the intellectual or mental contacts with other nations especially the West, brought about great changes in the Persian language. For instance, new words were introduced to convey the new ideas, loan words were adopted from foreign languages and writing was simplified in order to make it accessible to the larger number of the readers, and such other changes that took place in the language as a result of the changing social conditions.

In order to complete this detailed discussion I want to supplement Volume V also which will deal with the grammatical and lexical characteristics of Dari Persian in other Persian speaking or Persian knowing countries such as Afghanistan, Tajikestan and the Indian subcontinent.

Regarding the terms used in this work, I would like to mention that as far as possible, I have used the terms found in the Islamic literature, both Arabic and Persian,during the last one thousand years. No new term has been coined unless it was inevitable, as for instance, where a new idea was to be conveyed or when no suitable word was found in the classical literature. A list of these terms has been given at the end of the book.

My learned friends who are carrying on their research in the Bonyad-e Farhang-e Iran have helped me in compiling this book, especially my learned colleague Dr. Mohsen Abol Ghasemi who gave me valuable assistance in collecting various examples from the sources and gave suggestions about some of the chapters. I am also grateful to my other colleagues, especially Dr. Ahmad Tafazzoli and Dr. Zhale Amouzgar who compiled the list of the terms used in this book and helped me in transcribing a page of the *Dinkard* and in translating it.

Kashmir Treasure Collection.Digitization by eGangotri

I hope that this book will be utilised by the students and research scholars, and with the grace of God, I shall be able to complete and publish other volumes also in near future.

Parviz Natel Khanlari

Kashmir Treasure Collection.Digitization by eGangotri

System of Transliteration

The system of transliteration followed in the English translation is the same as adopted by the learned author in the original Persian work and explained in the beginning of the work. However, some deviation has been made from the original. The silent *hā* (*Hā-e Mokhtafi*) has not been indicated at all, and both the Persian and Arabic words ending on such *hā* conclude on *e* (*kasre*) in accordance with the pronunciation of Tehran. Similarly, *Vāv-e Ma'dūle* has seldom been indicated in the transliteration.

Vowels

Short	Long
Zabar=a	ā
Zīr =e	ī
pīś =o	ū

Vāv-e Majhūl=ō
Yā-e Majhūl=ē

Dipthongs

ا و =ou	ا ی=ei

Consonants

ب=b	پ=p
ت=t	ث=θ
ج=j	چ=ç
ح=h	خ=x (occasionally *kh*)
د=d	ذ=δ
ر=r	ز=z
ژ=zh	س=s
ش=ś (occasionally *sh*)	ص=s
ض=z	ط=t
ظ=z	ع='
غ=γ (occasinally *gh*)	ف=f
ق=q	ک=k
گ=g	ل=l
م=m	ن=n
و=v (occasionally *w*)	ه=h
ء='	ی=y

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Contents

	Page
Translator's Note	VII
Preface by the Author	IX
System of Transliteration	XIII

BOOK I

General Principles

Chapter I	3—9
Language	5
Chapter II	11—15
Speech	13
Chapter III	17—23
Unit of Speech-Sounds	19
Classification of Phonemes	21
Chapter IV	25—32
Vocal Apparatus	27
Kinds of Articulation	30
Modes of Articulation	32
Chapter V	33—41
Vowel	35
Simple Vowels of Current Persian	38

Kashmir Treasure Collection.Digitization by eGangotri

Duration 39
Dipthong 40

Chapter VI 43—51

Consonant 45

Chapter VII 53—66

Phoneme Combination 55
Quantity or Duration of Syllable 59
Word Accent 60
Nature of Accent 61
Place of Accent in Persian Words 62

Chapter VIII 67—76

Evolution of Language 69

Chapter IX 77—83

Phonetic Change 79

Chapter X 85—92

Morphological and Syntactic Change 87

Chapter XI 93—105

Lexical and Semantic Change 95

Chapter XII 107—116

Various Kinds of Languages 109
Comparative Method 113
Indo-European Family 115
Semito-Hamitic Family 115
Uralic or Finno-Ugric Family 115
Altaic Family 116
Individual Languages 116

Kashmir Treasure Collection.Digitization by eGangotri

Chapter XIII 117—130

Indo-European Family of Languages 119
Hittite Group 121
Tokharian Language 122
Armenian Language 122
Greek 123
Albanian Language 124
Italic Group 124
Celtic Group 125
Germanic 126
Baltic Group 128
Slavic Group 128
Aryan or Indo-Iranian Group 129

Chapter XIV 131—143

Non-Iranian Languages in Ancient Iran 133
Sumerian 133
Elamite 135
Semitic Languages 137
Akkadian (Assyro-Babylonian) 137
Aramaic 140
Syriac 143

BOOK II

Iranian Languages

(From the beginning of History to the advent of Islam)

Chapter XV 147—166

Old Iranian Languages 149
Median 150
Scythian 151
Old Persian 152
Avestan Language 161

Chapter XVI 167—184

The Structure of Old Persian 169
Phonemes 169
Noun Structure 170

Kashmir Treasure Collection.Digitization by eGangotri

Verb Structure 175
Sentence Construction 179
Differences between the Old Persian and Avestan 183

Chapter XVII 185—217

Middle Iranian Languages 187
Pahlavi 188
Pahlavānīk 191
The Manichean Texts 195
Pārsīk 198
Sasanian Stone Inscriptions 199
Books and Treatises on Zoroastrianism 203
Manichean Works in Pārsīk 209
Christian Works in Pārsīk 210
Sogdian 211
Khwārezmi 214
Khotanese 216
Tokharic 217

Chapter XVIII 219—246

The Script and Structure of the Pahlavi Language 221
Script 221
Manichean Script 224
Sogdian Script 225
Brahmi Script 225
Pahlavi Script 227
Hozvāresh (Ideogram) 229
Structure of Pahlavi Language 231
Phonemes 232
Structure of Noun 234
Structure of Verb 238
Sentence Construction 245
Bibliography 247
Index 253

Kashmir Treasure Collection.Digitization by eGangotri

Book I

General Principles

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Chapter I

LANGUAGE

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Language

If we want to define language in a general and wider sense we can say that every sign or symbol employed by a living being for communicating his inner state to the other is called *language*.

By accepting the above definition, the gestures or sounds through which the animals express themselves to their fellow beings, will also form part of language.

The wild goats generally select a member of their flock to guard them against an approaching hunter. While they are busy in grazing, the guard goat keeps constant watch and as soon as he smells a danger he produces a peculiar sound from his mouth and nostrils. The sound is enough to put the grazing goats on flight and find a refuge for themselves. Little ants indicate the place of food with their hornet and the bee makes a whirl dance to tell its fellow bees that it has found flowers. When a dog rolls on the ground or rubs his tail and muzzle before his master or barks in a peculiar way, he wants to express himself through these gestures.

Though our knowledge of the animal behaviour is very limited, yet it is certain that the signs used by animals are few as against those employed by the human beings. Besides, it is quite natural for the animals to use these signs. There is nothing artificial or conventional about it because the animals have hardly changed their communicative signs with the change of time or place.

On the other hand, the signs used by the human beings are numerous and communicate a variety of ideas and objects. Again, these signs are conditioned by conventions as they signify the particular objective in the given situation only and not as a natural process.

Since each sign can be realised with one of our sensory organs, language can be produced by any one of them. Thus, the human language may be divided into five different kinds: visual, auditory, olfactory, tactile and relating to taste because each sign can be perceived with one of the five senses.

When two persons attribute a certain sense to a given act and one of them performs that act in order to communicate to the other, we can say that the use of language has been made. The use of a scent on the dress, a red or

Kashmir Treasure Collection.Digitization by eGangotri

green handkerchief protruding from the pocket, a more or less prolonged handshake, a sound coming out of the mouth--all these may be regarded as language symbols between two persons who have agreed to use the same signs for a particular idea or object.

This makes the definition of language further restricted. Thus, language is a collection of artificial and conventional signs and symbols employed by the human beings in order to communicate any thought, state or event.

By attributing artificial signs to language, we mean that the latter has nothing to do with the natural signs. Thus, a red face indicating anger or fever or a sigh denoting grief and gloom cannot be taken as language signs.

The will to communicate is an essential element of language. So when a person speaks a word without attributing a sense to it, the use of language has not been made, although a particular image comes up in the mind of the listener. It is because of the fact that what the listener understands is contrary to the speaker's intention and hence no communication exists in this case.

By convention, however, language is used in a much more limited sense. Language usually means the use of particular signs—the auditory signs—and hence it is called auditory language. Among the various languages possible, there is only one kind which is superior to others by virtue of the variety of means of expression that it possesses. It is the auditory language also called spoken or articulate language.

Each possible kind of language has its good and bad points. The visual language or the language of indication can be used from distant points, provided no obstacle such as a mound or wall exists between the person who transmits something and the one who receives it. Again, some of the visual signs can be used in the daylight only while others, such as light signals, are to be used at night alone. Moreover, the signs employed in the visual language are limited, However, olfactory, tactile and tastable languages have greater limitation in comparison to the visual language. The ideas expressed through them are few and the means of expressing them are far between.

Man has realised, in the course of his evolution, that, in order to communicate with his fellow beings, the auditory signs are more suitable in most of the cases. Therefore, he has been making greater use of them and trying to perfect the auditory language.

But when did man realise this fact and how much time did he take to make these signs so perfect that they might fulfil all his social needs? No specific answer can be given to this question and probably the human knowledge shall never succeed to answer this question. We can only say that the physical structure of man and his capacity to produce various sounds has helped him in discovering and developing these signs.

In the light of what has been said, language, both in linguistics and as a general term, is used to express ideas and provide relation between human minds by means of speaking and listening.

Kashmir Treasure Collection.Digitization by eGangotri

The visual language or the language of gesture is, however, still used in some tribes and communities. The dumb mostly make use of it. Moreover, most of the people make gestures with their hands and face in order to supplement and emphasise the spoken language. But these gestures and indications do not form part of language and, therefore, they are not discussed in a work of linguistics.

Another means of mental communication among the human beings is writing which apparently seems to be a kind of visual language. But writing or written signs can be regarded as a full-fledged language only when it conveys the idea. The fact is, however, not so because the written form denotes only the word or a combination of phonemes that signify an idea, and not the idea itself.

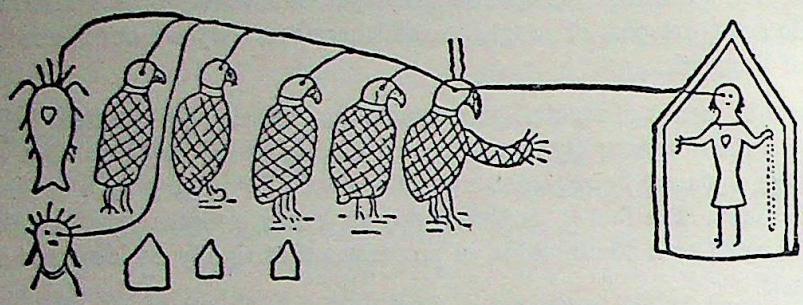
In order to further explain the above point, it may be said that everything has an objective or external existence and a mental image. For example, a table has an external existence in the physical world but at the same time it has a mental image in our mind. Now, a sign or symbol that provides a link between these two forms of existence, is part of language, whether it is the thing itself or a symbol thereof. When we draw a fish in order to co-relate our concept of fish with its physical form, we have employed visual or written language. Again, when a particular symbol is agreed upon to denote fish and whenever this symbol is drawn, the observer gets the idea of fish although he does not know the word *māhī* in Persian, or *hūt* in Arabic, or *poisson* in French or *fish* in English, etc , the visual language has been employed. In this case the observer or reader need not know the particular word but he gets the particular idea when he sees 'the drawing' in spite of language differences. In other words, he fully comprehends the idea of fish although the word *fish*—the particular phoneme signs—has not been used.

The traffic signs put up on the roads form a part of visual language and, in spite of language differences, they are alike in all the countries.

Therefore, there is only one kind of writing which belongs to the visual language because it expresses the particular idea or leads us to the mental image without the aid of any word. It is known as pictography or ideography. In pictography we draw a picture to convey an idea or find a symbol for a particular object. In both cases words are not used. Ideography will, however, serve its purpose only when the signs and symbols used in it are known to the other person. Thus, two individuals who do not know a common language can communicate with each other by means of ideography or pictography.

Kashmir Treasure Collection.Digitization by eGangotri

A specimen of pictographic writing is the following letter written by a Red Indian chief to the President of the United States of America.



The letter is addressed to the white man who lives in the White House. The white man is the President of U.S.A. whose official residence is the White House. The writer of the letter belongs to a tribe which has eagle as its emblem. The two lines above his head indicate that he is the chief of his tribe. The hand stretched towards the White House symbolises an offer of friendship. The four eagles drawn after the chief represent his tribesmen who stand behind him. The last figure represents a tribal chief whose emblem is fish. The human head drawn below it with several lines, denotes another tribal chief who has no particular emblem but who is more powerful than the former. Lines connecting the eyes of all the figures indicate their unity. Houses drawn below the three eagles denote their will to start the civilised life of the white man.

The above pictographic writing may be read as follows:

"I, the chief of the eagle tribe, along with some of my fellow tribesmen and the chief of the fish tribe and another chief who is more powerful than I, are united and extend the hand of friendship to you, the white man, living in the White House. Our aims are similar. Three of my tribesmen are willing to live as hostages in the White House (or in the houses of the white men)."

These words are, however, much more communicative than the drawing, which can be interpreted in a number of ways in different languages.

Ideography is the origin of writing. First, a picture was drawn to convey an idea; then it was simplified and later on it was changed into a conventional sign. In the Egyptian hieroglyphs, for instance, symbolised the eye, the sun, the face and walking. In Chinese symbolises man and in Sumerian signifies hand. These signs

Kashmir Treasure Collection.Digitization by eGangotri

were developed by and by until they became quite different from their original picture-symbols. In the later Sumerian, for example, hand is symbolised by .

But the written signs, used by most of the nations today, are different from ideograms. The written signs do not convey an idea directly; they first signify a word and it is the word that conveys the idea. For instance, the written form of *table* does not create the mental image of table which may lead us to its physical existence. The word simply denotes a set of phonemes and it is the combination of these phonemes that creates the mental image of table and ultimately leads us to its physical form. Thus, the written form of *table* signifies the spoken form and the spoken form creates the mental image which leads us to the physical form of the table. In order to substantiate the above point, we may say that a person who does not know, for instance, Persian language but he is familiar with Persian script, can read the word *mīz* (table) but it will not lead him to the concept of table and, therefore, he will not be able to locate the physical form of *mīz*.

Thus, when a word signifies an idea it is language. But the word, or the phonemes that constitute the word, does not signify the idea by itself. It is the particular combination of the phonemes in a word that creates the mental image which ultimately conveys the idea. However, it depends upon habit and practice to establish the link between a set of phonemes and an idea.

The author of the *Qābūs-Nāme* makes an intelligent remark in this connection. He says, "People learn to speak after listening; the proof of this statement is this that if a newborn baby is brought up in an underground cellar where he has no chance to listen to his parents or his nurse or anybody else, he will grow a dumb and can speak nothing. He will learn to speak only after he listens to the people for a considerable time. Moreover, a child born deaf is not able to speak. Don't you see that all the dumb are deaf ?"

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Chapter II

SPEECH

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Speech

When a person says something to another, the act of speech takes place. Speech is always specific and supplementary, i.e. it always takes place in a particular place and at a particular time. So the concept of speech has three prerequisites, the speaker, the listener and the subject-matter.

These three elements (the speaker, the listener and the subject-matter) vary in every speech. The act of speech, however, has another prerequisite, i.e. both the speaker and the listener must know a given language so that what is spoken might be understood by the listener.

As against speech, which is always supplementary, language is something general and fundamental. It exists in the mind of all the members of a society and serves as the basis of innumerable speeches. At the same time, language is meant to make the act of speech possible and, therefore, its existence depends upon the act of speech. In other words, language exists potentially but when the act of speech takes place its actual existence is proved. So language and speech are interdependent and may be treated as two sides of 'parley'.

The power to speak or parley is natural to man, and language is the social product of this power. By virtue of this power, a society invents a series of signs and symbols in order to meet its needs. When these invented symbols are utilised in specific cases, the act of speech takes place.

The symbols or word signs related to language and speech are two-sided like a coin; one of these sides serves as the sign while the other as the thing signified.

The spoken form of a word belongs to the former. A speaker, with the help of his vocal apparatus, produces a series of specific given sound vibrations. As the listener comprehends these vibrations, they create an image on his mind, which, in turn, is connected with another image already existing in his mind. Thus, the former leads him to the latter. The image that the mind imbibes after listening to the sound vibrations is called *word*, while the mental image existing beforehand and which may be called the concept of the external thing, is known as *meaning*. The combination of these two, *word* and *meaning*, makes a *kaleme*. Thus, the sounds that do not have these two attributes will not be called *kaleme* and will not form part of language.

Kashmir Treasure Collection.Digitization by eGangotri

Therefore, when a word is spoken whose meaning is not realised by the listener or when the speaker does not want to convey its meaning at all, it will not be called an act of speech.

Therefore, *word* is the sign which signifies the *meaning* and both of them constitute a *kaleme*.

Since word is sound let us first define sound.

Sound is the air vibration received by the human mind after it strikes the ear drum. When these vibrations are in order and rhythm they produce musical sound known simply as *sound*, but when the vibrations are unequal and out of order they produce unmusical sound known as *noises* like the sound produced by sawing wood, filing iron, scratching the glass with a pointed thing, crumbling a piece of paper, rubbing the shoes on the ground or walking on dry leaves.

A musical sound is either simple or compound.

The simple sound is produced by a single series of vibrations whereas the compound sound is the combination of a number of simple vibrations caused in a particular unit of time.

The simple sound can be realised by our hearing organ when the number of vibrations fluctuate between 16 and 20,000 in a second, but when their count exceeds the highest frequency or falls short of the lowest one, our sense of hearing fails to perceive it.

The compound sound consists of a basic ordered vibration in addition to a few rhythmic sub-vibrations.

Each simple sound should have the following four characteristics:

(i) Pitch
(ii) Duration
(iii) Intensity
(iv) Timbre

Pitch is subject to the number of vibrations taking place in a second or time unit. As the number of vibrations falls, the sound becomes bass but when it increases the sound becomes low. Pitch is, therefore, relative because a sound is bass in comparison to the other if the number of its vibrations is less, but if its vibrations are more, it will be regarded as low.

Intensity of sound means the frequency of vibrations in a particular time unit. Frequency is caused by the pressure applied on the vocal organs and the resistence made by the latter, in addition to the air that carries these vibrations to the ear. Therefore, no scale unit can be easily fixed for this pressure. Hearing distance may alone be taken as its scale. Thus, if a sound is heard from a distance of one metre in a given situation, it will be having minimum intensity but if it is heard from a distance of ten metres it will have maximum intensity. Between these two limits, there can be several stages of intensity.

Kashmir Treasure Collection.Digitization by eGangotri

Timbre is the result of the synthesis of the basic sound with sub-sounds. Each sound is characterised by its intensity and the number of vibrations. Two sounds may be alike in respect of pitch and intensity but they can be differentiated because of their timbre. If a single tune is played by two different musical instruments, say piano and *tār*, the difference will be easily recognised by the listener because of the peculiar sub-vibrations or timbre produced by each instrument.

Therefore, pitch, intensity and timbre are regarded as the basic characteristics of sound. Duration, however, indicates the time during which sound vibrations remain. Thus, two sounds may be similar in all other attributes but they may differ in respect of duration.

Duration is sound quantity.

In short, sound is not simple but compound although our sense of hearing realises it simultaneously with all its constituents or characteristics. Speech sounds, likewise, possess the same four characteristics or attributes. Some of them are simple, others are *noises* and yet others are the combination of the two. But before describing it, let us say a few words about the other two aspects of sound, i.e. its production and perception.

Kashmir Treasure Collection.Digitization by eGangotri

There
listene
will n

Th
consti

Si

So
ear dr
music
and o
sound
point
walki

A

T
the c
cause

T
of vi
coun
sens

T
a few

E

P
time
it inc
soun
but

I
unit
resis
tions
Hear
from
inter
inten

Kashmir Treasure Collection.Digitization by eGangotri

Chapter III

UNIT OF SPEECH-SOUNDS

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Unit of Speech-Sounds

A *phoneme* is a simple and distinctive part of speech-sounds. Being simple, a phoneme cannot be further divided into sub-parts and these sub-parts cannot be re-combined with one another. For instance, the word *dar* (door) is made of three parts, *d*, *a*, and *r*. The first letter is seen in other words like *dūś* (shoulder), *dād* (justice), *dam* (breath) and *dīr* (late). The second letter *a* is present in such words as *śab* (night), *kam* (less), *lab* (lip) and *sag* (dog). The third part of the word *dar*, i.e. *r* is found in the words *yār* (friend), *mūr* (ant), *rūz* (day) and *dard* (pain).

Now it is impossible to find a fourth part of the word *dar*, which may be traced in a Persian word.

Each of the three phonemes of *dar* is simple and cannot undergo any further division. Thus, *d* or *a* or *r* cannot be further divided and their sub-divisions cannot be used to form a Persian word.

A phoneme is called simple on account of its particular use in sound synthesis or word construction, otherwise no phoneme is simple. It is actually constituted of a series of vibrations, although these vibrations are received by the ear simultaneously as a single unit. Furthermore, a phoneme is distinctive because it distinguishes or differentiates a word from the other. For instance, the words *dar* (door) and *sar* (head) are alike so far as the last two phonemes are concerned but their first phonemes *d* and *s* differentiate them from each other. Similarly, *dar* (door) and *dor* (pearl) differ from each other in respect of their middle phonemes *a* and *o*. *Dam* (breath) and *dar* (door) are alike in respect of their first two phonemes but they are different in their third phonemes *m* and *r*.

So each phoneme of *dar*, while being simple, also distinguishes this word from others.

When two phonemes do not possess the differentiating quality, that is, in spite of being simple and distinctive, they do not differentiate the meanings of two words, they will not be taken as different and independent phonemes. For example, the Persian *n* is pronounced in two different ways. While pronouncing it in words like *jān* (life) or *namāz* (prayer) the tip of the tongue touches the back of the upper front teeth. But when this phoneme occurs in *çang* (harp) or *bāng* (call), the back of the tongue touches the middle palate.

Kashmir Treasure Collection.Digitization By eGangotri

So the two *n*s have different articulations, the latter being more nasal as the sound passes through the nasal cavity. But these *n*s are not two different phonemes in Persian because they create no difference in word meaning. In other words, there are no two such words in Persian which differ in meaning simply because their *n*s are pronounced differently.

Harf has been sometimes used in Arabic and Persian grammar works as a synonym of phoneme.

The terms *mosavvet* (vowel) and *sāmet* (consonant) have been used in these meanings in the Arabic works on Philosophy. They seem to be the Arabic equivalents of the Greek words *phoneénta* and *aphona* respectively. The above terms *mosavvet* and *sāmet* have been used in *Ketāb al-Mūsīqī* of Fārābī for the first time in Islamic literature, followed by the *Makhārej al Horūf* of Avicenna. But the Arabic grammar works use *harf* for *sāmet* and *harakat* for *mosavvet* and thus vowels are excluded from the *harfs*. However, long vowels were called *horūf-e madd* and were included among the *harfs* or *sāmets*. This may be explained by the reason that Arabic language has only three short vowels *a*, *e* and *o* which, when stretched, produce three more (long) vowels. The difference between the short and the long vowels is only in respect of duration. In the Arabic script, ا-و-ی help in stretching or lengthening the preceding short vowels and that is why they are called *horūf-e madd* (letters of prolongation).

However, the scholars of philosophy and music following the original Greek sources, did not approve the above classification of *harf* and regarded it as a general term. Avicenna explains :

"Know thou that poetry is composed of *horūf* (or *harfs*), that is, the sounds realised by the hearing sense, including short vowels."

Thus, he divides the *harf* into consonants and vowels, sub-dividing the latter into short and long. He says :

"Short vowels are called *harakat* and long vowels are called *madd*." (*Ketāb al-Shefā*)

Khvāje Nasīroddīn Tūsi accepts the above theory of Avicenna and writes in his book *Asās al-Eqtebās* (p. 595), "The parts of a word are known as *harf* which is either a consonant or vowel. Again, the latter is either long called *harf-e madd* or short known as *harakat*."

The same point is repeated by the above author in his *Me'yār al-Ash'ār* (pp. 11-12), "It is stated in other sciences that a *harf* is either a vowel or consonant; again, a vowel is either short or long. *Zamme* (*o*), *fathe* (*a*) and *kasre* (*e*) are short vowels. The long vowels known as *horūf-e madd* are sisters of the short vowels and are produced by stretching the latter. The rest are consonants. *Vāv*, *alef* and *yā* are either *horūf-e madd* or long vowels and as such they do not carry a *harakat* (*o*, *a*, *e*) over them, or they are consonants and as such they may or may not be followed by short vowels. *Vāv* and *yā* are clearly consonants but when *alef* is taken as a consonant it is also called *hamze*."

Kashmir Treasure Collection.Digitization by eGangotri

Most of the writers have interpreted *harf* as the recorded form of a phoneme, which is not the case here. Moreover, they speak of *harf* as the opposite of *harakat* (short vowel) and thus equate it with the consonant. However, they also regard the long vowels as *harf-e madd.*

The word *harf* has also been used in Arabic and Persian works to name a phoneme, as *harf-e jīm* (phoneme *jīm*), *harf-e dāl* (phoneme *dāl*), etc. Three more meanings have been attributed to the word *harf* :

(a) conversation or talk as in *harf zadan*, 'to talk,' 'to converse'.

(b) a sentence or phrase as in the following verse of Hāfez :

āsāyeś-e do gītī tafsīr-e in do *harf* ast

bā dūstān moravvat, bā dośmanān modārā.

(The absolute pleasure can be epitomised in two maxims; be kind to friends and be polite to the enemy.)

(c) a kind of word which is neither a noun nor a verb.

Thus, the word *harf* has been used in six different meanings. That is why we have adopted a new word *vāk* here in order to convey the exact sense, not provided by the vague word *harf*. *Vāk* (sound) comes from the same root as *āvāz* and *navā* (both meaning 'sound') and is seen in the word *pazhvāk* which means sound-reflecton.[1]

Classification of Phonemes

In order to explain how phonemes are classified, we may compare the human vocal apparatus with a pipe which whistles at one end. If we blow into the cylinder it will emit a sound of the same type but when we close the other end with our hand while blowing into the cylinder and then open it, two types of sound will be audible; one of them is received by the ear in between closing and opening the cylinder-end while the other type is produced between opening and closing it. The former type of sound is equated with the consonants and the latter with the vowels.

Thus, the consonant is produced by the closing and then opening of the pipe with the minimum duration of time intervening between the two. On the contrary, the vowel is produced by the opening and then closing of the pipe with the minimum intervening time. In other words, the air is first blocked and then released while producing a consonant but in producing a vowel, the air passage is totally free from obstacle. These two characteristics distinguish a consonant from a vowel. Thus, the phonemes are divided into consonants and vowels because there is an obstacle in the air passage, or there is no obstacle at all.

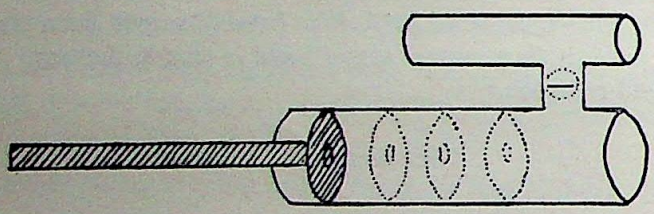
---

[1]The term *vâk* has been used as an equivalent of the French word *phoneme* which was used in 1876 for the first time. It was later on borrowed by other European languages, because the word *letter* is as vague as *harf*.

Kashmir Treasure Collection.Digitization by eGangotri

Now, let us suppose that the hollow cylinder is connected with another open pipe in such a way that the connecting passage can be closed or opened. As the vibrating air passes out of the second pipe fully or partly, the sound will assume different quality and can be distinguished from the one emitting through the first pipe only. In the human vocal apparatus, the second pipe is the nasal cavity. When a sound passes fully or partly through this cavity it acquires nasality.

Let us further suppose that the first pipe has been made in such a way that its length is adjustable or the wall touching the whistling end can be pushed backward and forward. In this case, the distance between the sound producing point and the pipe-end will change creating variable space for the sound that passes through it before it reaches the outside air. As a result of it, the sound acquires various attributes because of the shifting points of production. Both the vowels and consonants are affected by variation in the points of production or articulation. The oral cavity may be compared with such a cylinder which expands or contracts as the tongue moves to articulate a phoneme.



Let us make another assumption in order to explain fully all the kinds of speech-sounds. In the cylinder described above, sound was always produced through the whistling point and it varied as the internal device of the cylinder changed. Suppose we remove the whistle and then blow into the narrow pipe to which the whistle was attached. Normally no sound is produced by such blowing. Now we close the cylinder mouth with a hand and then suddenly open it, meanwhile pushing backward or forward the wall attached to the pipe. The air pressure will produce a sound as soon as the cylinder mouth is opened. This sound will vary according to the varying space between the moving wall and the cylinder mouth.

Suppose there is a small hole in the side of the moving wall. Now, if we move the wall only and leave the cylinder mouth open, each movement shall produce sounds of different characteristics.

In the light of what has been said above, different ways of pronouncing or articulating speech-sounds can be classified as under :

1. After the vibrating air has passed the larynx, it may encounter an obstacle in its passage or the passage may be free and open to let the air pass. These two conditions divide the phonemes into consonants and vowels.

19876

Kashmir Treasure Collection.Digitization by eGangotri

2. When the vibrating air passes through the nasal cavity partly or fully, it gives nasality to a phoneme.

3. The oral cavity contracts or expands with the movement of the tongue and lips and acquires various shapes before the sound passes out of it. Its numerous positions are to be taken into account while classifying the vowels and consonants.

4. The air passage may be completely closed by an obstacle and then suddenly opened to release the air or it is narrowed to let the vibrating air pass with pressure. This divides the consonants into plosives or stops and fricatives.

5. The vocal chords may tremble as the air passes by them or they may remain stationary at the passage of the air and produce no sound vibration. The latter state helps us in classifying the consonants only because the vowels are always produced by the vibrating vocal chords.

12874

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Chapter IV

VOCAL APPARATUS

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Vocal Apparatus

Speech-sounds are produced by a set of particular organs known as *vocal apparatus.* The organs constituting this apparatus actually perform their own primary functions in the human body. For instance, the tongue, lips and teeth are primarily eating organs. Similarly, the larynx and lungs are breathing organs. But here we are concerned not with their primary functions but with their role in the production of language sounds and that is why they are called vocal apparatus.

The organs used for speech are lungs, trachea, larynx, nasal cavity, mouth, tongue, teeth and lips. The lungs function like a blacksmith's bellows. They first absorb the air and then release it through the trachea and the oral and nasal cavities. Thus, breathing is the basis of speaking and that is why in many languages 'to breathe' means 'to speak'. In Persian, too, *dam zadam* (to breathe) figuratively means to speak.[1]

But the air expelled by the lungs does not normally produce sound. The sound is produced only when the lungs are assisted by some other vocal organs.

The trachea transports the air coming out of the lungs to the larynx. Up to this point the air has no sound vibration.

The larynx is a cartilaginous box fixed at the upper end of the trachea. It is made of four cartilages, out of which two make a pair. The box stands on a ringlike cartilage lying horizontally with its signet turned towards the back. It is known as *cricoid.*

Adjacent to the cricoid we find another cartilage which is like a shield or shutter in shape and is called *thyroid.* Its prominence is quite visible in men's neck but in women's it is covered with muscles.

At the upper end of the cricoid, towards the back, are seen a pair of small pyramidal cartilages called *arytenoids.*

---

1. In most of the cases, it is like this but in some of the African languages, certain phonemes are pronounced without the help of breath such as the sounds occasionally produced by the act of eating. But these sounds do not exist in the known languages of the civilised nations and hence they can be ignored.

Kashmir Treasure Collection.Digitization by eGangotri

The movement of each speech organ is more or less effective in phonation. The oral and nasal cavities, for instance, strengthen the sound waves coming from the larynx. They create timbre in the sound and thus help us in differentiating a phoneme from the other.

The nasal cavity opens or closes at the back of it but its shape and capacity do not vary. Being closed, it does not affect the speech at all but when it is open it gives nasality to a phoneme.

Oral Cavity

The oral cavity varies much in shape and capacity. When the larynx is lowered and the lips come forward the oral cavity is elongated and widened. On the contrary, when the larynx is raised and the lips remain stuck to the teeth, the oral cavity is contracted. Similary, when the lower jaw goes down this cavity increases but when it comes up to touch the upper teeth, the cavity is reduced.

It is actually the movements of the tongue that change the shape and capacity of the oral cavity. The tongue may come forward, go backward or rest in the centre. Its tip may travel from the lower gums to the posterior of the hard palate. Sometimes, the tongue surface gives in like a spoon or its front and back parts are raised. Its both sides might be raised giving it the shape of a hod.

The movements of the tongue, larynx, lips and the lower jaw may or may not conform with one another. The tongue, sometimes, touches the palate at a certain point dividing the oral cavity into two parts, anterior and posterior. This gives a particular timbre to the sound.

The tongue may stop the air passage at a certain point in such a way that unless it is removed the air cannot pass out. Or it may create a narrow stop as a result of which the passing air produces a hissing sound.

Kinds of Articulation

In the light of what has been said about the vocal apparatus, there may be different kinds of articulation depending upon the particular organ that produces it:

Pharynx

According to the role played by the vocal chords in producing a phoneme, the latter may be voiced or voiceless. In producing the former, the vocal chords vibrate while in the case of the latter they remain static.

All the vowels (described later on) and some of the consonants like *l, m, n, w*, etc. are voiced phonemes. The voiceless consist of some of the consonants only like *p, t, f, s*, etc.

Kashmir Treasure Collection.Digitization by eGangotri

Velum

As stated earlier, when the velum rises and closes the nasal cavity, the vibrating air or sound passes through the oral cavity alone. On the contrary, when it is lowered on the root of the tongue, the nasal cavity is opened and the air escapes partly or wholly through the nostrils. In accordance with the above situations, a phoneme may be oral or nasal.

Tongue

It has been stated earlier that the tongue consists of four parts tip, surface, sides and the root. Each of these parts may approach or touch a certain point of the upper mouth from the teeth to the velum and produce a different sound. It is, therefore, necessary to notice the movement of each part in order to classify the phonemes.

Thus, the phonemes produced by the various movements of the tongue may be classified as under:

(1) *Dental*: A phoneme is called dental when the tip of the tongue, during its articulation, rests on the back of the front teeth (upper or lower), or nears it.

(2) *Alveolar*: When the tip of the tongue touches the gums of the upper front teeth or comes nearer to them in pronouncing a phoneme it is called alveolar.

(3) *Prepalatal*: A phoneme is prepalatal in the production of which the tip of the tongue touches or nears the anterior part of the hard palate above the gums.

(4) *Medio-palatal*: These are the phonemes produced when the medial part of the palate is touched or approached by the arching surface of the tongue.

(5) *Postpalatal*: A phoneme is postpalatal when the posterior part of the tongue surface touches the back part of the palate.

(6) *Uvular*: The phonemes that are produced by the approach of the back part of the tongue to the soft palate or the uvula are called uvular.

(7) *Pharyngal*: Such phonemes are produced by the approach of the root of the tongue to the wall of the posterior pharynx.

Lips

During the process of different articulations, the lips may remain in their normal position or they may come forward assuming a round shape or they may join each other and then are immediately parted. A phoneme produced by the lip movement is called *labial*. If it makes both the lips move, it is

Kashmir Treasure Collection.Digitization by eGangotri

called *bilabial* but when the lower lip along with the upper front teeth produces a phoneme it is known as *labio-dental*.

Modes of Articulation

In accordance with different Modes of articulations and their synthesis with one another, the current of air coming out of the lungs may vary producing different sounds.

The air passage may be:

(i) completely free
(ii) narrowed
(iii) closed and then immediately opened.

Vowel

A sound produced by the free passage of the air after it crosses the larynx is called vowel. Its timbre may change according to the varying shape and capacity of the oral and nasal cavities.

Consonant

A consonant is a sound in the production of which the air passage is closed or narrowed. As the point of friction or stoppage shifts or the shape and capacity of the oral cavity varies, each consonant receives a characteristic timbre which distinguishes it from others.

Kashmir Treasure Collection.Digitization by eGangotri

Chapter V

VOWEL

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Vowel

A vowel (French *Voyelle*) is a sound that comes out of the larynx accompained by the vibration of the vocal chords. While producing it the oral passage remains open in such a way that the current of air passes freely from the laryngal opening to the lips. During the entire passage, the air is neither stopped at any point nor does it escape through narrowly. Similary, it neither deviates from the medial line of the mouth nor does it make the organs placed above the larynx vibrate.[1]

From the point of view of physics, the vowel is a musical sound, that is, a set of rhythmic vibrations. Thus, vowels can be classified into different groups, each group possessing distinct characteristics. But since it is a question of physics and requires a scientific introduction it cannot be discussed here. We have, therefore, classified the vowels taking into view the nature of their production or the movements of different vocal organs. Moreover, in order to be precise and clear, we will discuss here the vowels of Persian language only.

The vocal organs which play some part in producing the vowels are lips, the nasal and oral cavities.

Nasal Cavity

As a sound comes out of the laryngal opening making the vocal chords vibrate and reaches the pharynx, it undergoes a little change. When it proceeds further it may escape in one of the following two ways. The velum either rises and closes the access to the nasal cavity and consequently the air passes through the oral cavity only. Or, the velum remains in its normal position and lets the air escape through both the nasal and oral cavities simultaneously in order to join the outside atmosphere.

A vowel produced in the former position is called *oral* and that produced in the latter state should be known as *oral-nasal* but for the sake of brevity it is designated as *nasal.*

1. Much discussion has been made about the vowel and its difference with the consonant. For further information the reader is advised to consult *Phonetics* by K. L. Pike, Ann Arbor, 1947, p. 64 afterwards.

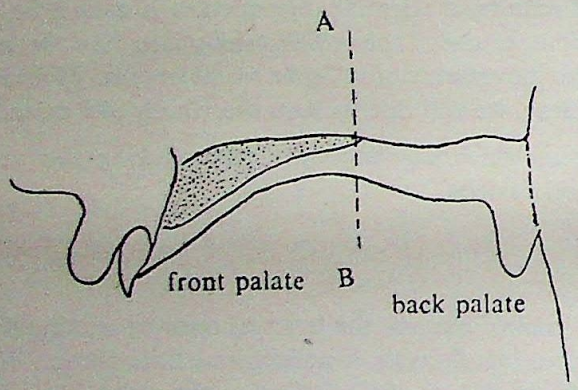
Kashmir Treasure Collection.Digitization by eGangotri

The nasal vowels may be treated as an independent kind of vowels, distinguished from others by virtue of their nasality, but they do not exist in all the languages. The French language, for instance, is known for its nasal vowels. Some other languages like Polish and Portuguese also have nasal vowels. It is only in a few cases that a vowel assumes nasality in Persian. This point will be, however, discussed in its own place.

Oral Cavity

Whether the nasal cavity serves as the passage of the sound or not, its shape and capacity never change and remain the same in all persons. Contrary to this, the oral cavity assumes various shapes because of the movements caused by the tongue, lips and jaws, and each variation affects the sound in a way. So far as the movements of the jaws are concerned they are subject to the tongue but it is the movements caused by the tongue and lips that require our greater attention.

The oral cavity can be divided into two parts by a vertical line passing through the point that separates the hard palate from the soft one. The part stretching from the front teeth to the end of the hard palate is called the anterior part while that stretching from the dividing point to the velum is known as the posterior part.



This point should also be kept in mind that while pronouncing the vowel, a part of the tongue is always raised to the palate.

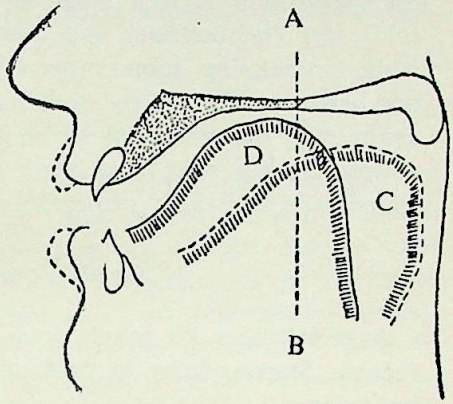
Now, the movements of the tongue take place either horizontally (forward-backward and vice versa) or vertically (downward-upward and vice versa). If the horizontal movements take place on the left of the vertical dividing line they produce front vowels. When these movements shift to the right of the line, they produce back vowels, but when they are centred on the dividing line, medial vowels are produced.

But when the tongue moves vertically, the space between it and the upper surface of the mouth or between the tongue and the palate varies. This

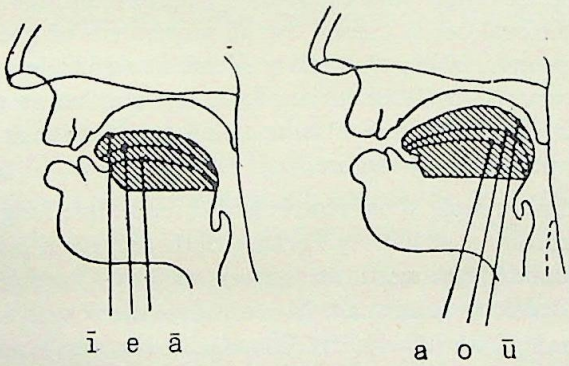
Kashmir Treasure Collection.Digitization by eGangotri

variation affects the timbre of the vowels, which divides them into closed and open. For instance, *ī* in the Persian word *kīś* (faith) is closed in comparison to *e* in the word *keś* (elastic). In other words, while pronouncing *ī* the tongue goes higher and comes nearer to the palate.

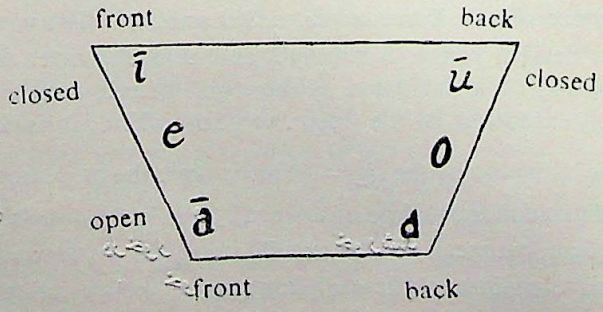
A-B—The dividing line.
C—The position of the tongue while producing the back vowels.
D—The position of the tongue while producing the front vowels.



While articulating each vowel the tongue approaches one region of the palate or the other. Thus, while pronouncing the simple vowels of current Persian the tongue assumes the shape illustrated below:



The inter-relation of the vowels whether they are front or back, closed or open, is generally shown by a diagram usually drawn as a trapezoid, which is simpler than the above figures showing the mouth and tongue. The diagram in respect of the simple Persian vowels is given below:



Kashmir Treasure Collection.Digitization by eGangotri

Lips

The labial movements divide the vowels into two groups. While pronouncing some vowels, the lips open but they remain stuck to the front teeth. Such a position is seen when we utter *ī*, *a* and *e* in the Persian words *pīr* (old), *daf* (tambourine) and *mes* (copper) respectively. On the other hand, while articulating some other vowels, the lips come forward, leave the teeth and become more or less rounded. Thus, an entirely different position is assumed by the oral cavity which did not exist while producing the first set of vowels. Such a state takes place when we say *o* and *ū* in the words *śotor* (camel) and *kū* (where) respectively.

Simple Vowels of Current Persian

As seen earlier, six simple or cardinal vowels exist in the standard current Persian. Starting from the back of the mouth, these vowels are in the following order:

ū, o, a, ā, e, ī

The basic difference in these vowels, which distinguishes one from the other, is the special timbre that each vowel acquires on account of the varying shapes of the oral cavity caused by the movements of the tongue. But in the standard pronunciation of literary Persian and particularly while reciting poetry the vowels are differentiated from one another in respect of duration also. This difference may also be called quantitative as against qualitative difference, pertaining to timbre.

There exist three simple short vowels and three simple long vowels in the standard pronunciation of literary Persian, both prose and poetry. The vowels *ā*, *ī*, and *ū* as found in the words *āb* (water), *rīś* (*beard*) *and kūr* (blind) respectively are regarded long vowels On the contrary, the vowels *e* in *se* (three) and *zemzeme* (humming), *o* in *śotor* (camel) and *a* in *xar* (ass) and *lab* (lip) are called short vowels. So the first set of vowels (long) differs from the second set (short) in two respects: first in timbre or quality and secondly in duration or quantity.

The Arabic grammarians, followed by the Persian, designate the three long vowels as *horūf-e madd* (letters of prolongation) and the three short vowels as *harakat* (*zamme, fathe, kasre or pīś, zabar* and *zīr*). The vowel *ā* is always written as ا in Persian script. Similarly *ī* and *ū* are written as ی and و respectively. The short *a* is indicated by the sign, placed above the preceding letter. The only exception is the word *na* (no) where it is indicated by ـَ.

The vowel *o* is indicated by the sign ـُ placed above the preceding letter. But it is sometimes indicated in the middle of a word by و as in the words خوردن (*xordan*, to eat), آخور (*āxor*, manger), خورشید (*xorśīd*, sun), درخور (*darxor*, suitable), etc. All these words contain a particular phoneme خو (x^v) existing in the early Dari Persian which later on lost its particular sound and is now represented

Kashmir Treasure Collection.Digitization by eGangotri

by the above orthographic style. The *vāv* occuring in the above words and called *vāv-e ma'dūle*, is now pronounced exactly as *o*. There are only three Persian words which end on *o*, indicated by و in these words. They are *to* (thou), *co* (when) and *do* (two). The vowel *e* is indicated by the sign ـِ placed below the preceding letter but when a letter ends on this vowel, it is indicated by ه (h) called *silent h*.

Duration or Quantity

Duration, to be discussed here, is one of the basic characteristics of Persian vowels in standard pronunciation. But this characteristic is not generally discernible in ordinary pronunciation, i.e. current Persian conversation, where each vowel differs from the other because of its individual timbre only. Other factors (emphatic, emotional and grammatical stress), to be discussed in respective chapters, also make the duration of a vowel several times longer than the others. For example, when *bale* (yes) is said to mean 'what did you say?' or 'what do you mean?' *e* in the second syllable is prolonged three/four times more than *a* in the first syllable. What we mean by duration here is not caused by a particular context or state of the speaker or his intention in stressing a word. Similarly, when a word or sentence is spoken slowly or swiftly, the duration of the vowels differs.

Therefore, it should be noticed carefully that what is called basic duration or quantity of a vowel is something relative. In other words, we consider the duration of a vowel in comparison to other's in the same word and its particular pronunciation with the same emotional or grammatical stress. Thus, the respective duration of the vowels is to be noticed in a given situation, and this is regarded as one of the basic characteristics of a vowel.

In some languages like standard Arabic, there exist two distinct groups of vowels, differentiated from each other by their duration only. The two groups are alike in respect of timbre but so far as their duration is concerned, they differ from each other, and this difference distinguishes a word from the other in meaning.

The vowel *a* in Arabic, for instance, has two durations: short and long. The short duration is called *fathe* and the long duration is known as *harf-e madd* or *alef* preceded by *fathe*. Thus, two Arabic words, being similar in all phonemes, may give different meanings or represent two different inflectional forms of the same verb root just because their vowels differ in duration. For example, *zaraba* and *zāraba* differ with each other because of the first vowel which is *a* in the former and *aa* in the latter. In other words, the *a* after *z* in the former is equal to one time unit whereas, other things being equal, the same vowel is stretched to two or more time units in the latter. This difference in time duration distinguishes one word from the other in respect of meaning.

But in standard Dari Persian, duration is not the only distinctive feature of a vowel although it is a basic quality and in many respects, for instance verse

Kashmir Treasure Collection.Digitization by eGangotri

metre, it distinguishes two vowels or two words. The other distinctive feature of a Persian vowel, which is equally basic or fundamental, is its peculiar timbre.

Thus, the words *dar* (door) and *dār* (gallows) or *raz* (vine) and *rāz* (secret) whose distinct meanings are clear for every Persian listener, differ from each other not because their middle vowels differ in duration. Even when the medial *ā* in *dār* and *rāz* (second word in each pair) is pronounced swiftly so that it is shortened to the measurement of the medial *a* in *dar* and *raz*, no Persian listener will confuse their meaning. But if the difference in vowel duration is not observed in poetry, any one who is familiar with Persian metre will immediately realise the faulty pronunciation.

Thus, in standard Persian, the vowels *a* and *ā* or *e* and *ī* or *o* and *ū* are differentiated from each other not only by their particular timbre but also by their distinct duration.

In some languages, the vowels differ from one another by their fixed and distinct duration. Such languages are called "quantitative languages" like Sanskrit, Old Greek and Latin. In these languages two kinds of vowels, short and long, are clearly recognised. The duration of a short vowel is usually equal to one time unit while that of the long vowel to two time units. Thus, the ratio of duration between the two is 1:2.

This point will be further discussed while talking of 'syllable' and 'metre'.

Dipthong

We have so far spoken about the simple vowels only. The pronunciation of each simple vowel has two stages:

1. Position: While pronouncing each vowel, the vocal organs assume a particular position.
2. Articulation: Articulation means passage of the vibrating air (sound) through the vocal organs while they have assumed a particular state. This state continues till the vowel has been articulated. While uttering a simple vowel it is necessary that the vocal organs must remain in the same particular state before their position is altered to utter another phoneme. A vowel articulated in this way has the same particular timbre from beginning to end.

But, sometimes, while pronouncing a vowel, the vocal organs change their position in the second stage of articulation and as a result of it, the quality of sound also changes although no stop or alteration occurs in the passage of breath or vibrating air. In other words, a sound comes out of the larynx with its particular characteristics but during its escape to the external atmosphere, the oral cavity changes its shape. Thus, the former state is suitable for producing one vowel while the other conforms to the production of another vowel. If this change of position takes place with a stop or gap between

Kashmir Treasure Collection.Digitization by eGangotri

the two, we hear two distinct vowels. But when the gap or stop is not realised or it does not exist at all, and the second stage of articulation is the continuation of the first, the sound that we hear is called *dipthong*.

Therefore, dipthong is a vowel during the articulation of which the vocal organs change their position and as a result of it the timbre of sound is also affected. Thus, a dipthong is equal to two vowels combined together as one. It is not simple, yet it is regarded as one phoneme. So when two adjacent vowels are distinctly audible, they do not form a dipthong. For instance, *ī* and *ā* occuring adjacent to each other in the word *sī-āh* will not be taken as a dipthong because each of them is distinctly audible.

The definition that 'a dipthong is a set of a few successive vowels or of a successive vowel and semi vowel' may lead to confusion. It will be more appropriate if we define a dipthong as a synthesis of vowels and emphasise this point.

Two dipthongs exist in current Persian. One of them is *ou* as found in *nou* (new), *rouśan* (bright), *θour* (bull). While pronouncing this dipthong, the vocal organs assume the same position in the first stage as they do in pronouncing the simple vowel *o*. But in the second stage the organs conform to a position which they should have had while pronouncing *u*. Thus, the sound that we hear is similar at each stage to one of these vowels.

The other Persian dipthong is *ei*, present in *mei* (wine), *kei* (when), *pei* (trace), *rei* (name of a town), *jeihūn* (Oxis), *meidān* (square). The first stage of this phoneme is exactly similar to *e* so far as the position of the vocal organs and the audible sound are concerned, whereas its second stage is similar to *i*.

The Persian dipthongs are regarded as long vowels in respect of duration.[1]

1. For further detail regarding the duration of vowels and dipthongs please see *Vazn-e She'r-e Fārsi* by this writer, pp. 140-47.

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Chapter VI

CONSONANT

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Consonant

A consonant is a sound-speech or phoneme in the production of which the current of air, after crossing the trachea, is suddenly obstructed at a point between the larynx and lips or it passes narrowly or deviates from the media line of the mouth ridge or makes any vocal organ situated above the larynx, vibrate.

The consonants are divided into two groups taking into view the manner of their production. The first group consists of such consonants in the production of which the air passage is suddenly blocked, as a result of which the air is fully retained (as Avicenna states) behind the blockade point. However, no sound is produced up to this moment, but the aforesaid blockade is suddenly removed and the air comes out with a force, producing an audible sound.

The second group contains such consonants in the production of which the air passage is not fully blocked and, therefore, the air passing out of the trachea, is not completely retained. In this case, the air passage is rather narrowed or contracted, as a result of which the air passes narrowly, rubbing the sides of the articulation point, and this process produces the required consonant.

The former group of the consonants has been termed by us *ensedādī*, equivalent to *occlusive* in French and *plosive* or *stop* in English. The second group is called *enqebāzī*, equivalent to *constricative* in French and *fricative* in English.

Sībveih, followed by other Arab grammarians like Ibn Doreid, has termed the former type of consonants as *shadīdat* (hard) and the latter type as *rekhvat* (loose). Avicenna calls the first group, during the production of which the air is completely retained, as *mofrad* (simple) and the second as *morakkab* (compound). Since none of these terms fully conveys the definition accepted in modern linguistics for the two groups of the consonants, we have adopted the terms, *ensedādī* and *enqebāzī*.

From another point of view, the plosives are called *momentary* (*French momentanée*) and the fricatives as *continuant* (French *continue*).

About the former group of the consonants, the plosive or momentary, Avicenna states, "They are produced in a moment which separates the retention

Kashmir Treasure Collection.Digitization by eGangotri

and release (of the air). When the air is completely retained, no sound is produced, because it is the (passing) air that produces the sound, which is completely blocked in this case. But even when the air is released, these letters are not audible because they have no duration and are produced simply by removal of the blockade."[1]

The Persian plosives are:

پ (*p*), ب (*b*), ت(*t*), د (*d*), ك (*k*), گ (*g*) ق (*q*), ء (*'*).

The other group of the consonants, fricatives, are also called *continuant* because, as against the former set, they are continued. In other words, their articulation can be prolonged so long as the lungs contain the air, and during this time neither do the vocal organs change their position nor does the hearing sense perceive any change in the production of the phoneme. About the continuant, Avicenna states, "They are continued at a time when the air is retained and expelled simultaneously."[2]

The Persian fricatives or continuants are س (*s*), ز (*z*), ش (*ś*), ژ (*zh*), etc.

The consonants can be classified into other groups also in accordance with their other characteristics; for instance, the particular points of the vocal chords, where plosion or friction takes place, and known as *makhraj* (point of articulation). Each of the plosives and fricatives is uttered from a particular *makhraj* (articulation point), and this affects the sound thus produced. So when the point of articulation changes two distinctly different sounds are audible. Thus, two phonemes may be similar in their being plosive or fricative but they will differ if their points of articulation vary. For example, both پ (*p*) and ك (*k*) are plosives, but in the case of the former the point of plosion is the lips whereas in the case of the latter, it shifts to the end of the hard palate. Similarly س (*s*) and خ (*x*) are fricatives, but the former is produced by the approach of the tongue tip to the front teeth while the latter is pronounced when the base of the tongue approaches the velum.

In addition to the above two characteristics, there are a few more to differentiate and classify the consonants, because several consonants, in spite of being similar in the above two points, are different. For instance, both پ (*p*) and ب (*b*) are plosives and produced from the lips, yet they are two different phonemes. Similarly, س (*s*) and ز (*z*) are fricatives and produced by pressing the tongue tip against the back of the front teeth, yet they are regarded as two clearly distinct phonemes.

What differentiates these phonemes (*p* and *b* or *s* and *z*) is that while producing one set of them (*b* and *z*) the vocal chords vibrate whereas in the case of the latter (*p* and *s*) they remain undisturbed. Thus, another point which

1. Avicenna, *Makhārej al-Horūf*, Tehran University, 1333, p. 54.
2. *Ibid.*

Kashmir Treasure Collection.Digitization by eGangotri

shall be taken into consideration while classifying the consonants, is the vibration of the vocal chords. A consonant is called *voiced* if it is produced along with the vibrating vocal chords, or, in other words, before it is articulated from a particular point, it possesses sound vibration. Other consonants which do not possess this quality, are termed *voiceless*.

While producing the voiced consonants, the muscles exercise less pressure because the air released from the trachea spends part of its force in making the vocal chords vibrate, with the result that it becomes comparatively weak when it reaches the particular point of articulation. Contrary to this, while producing the voiceless consonants, the air reaches the point of articulation without losing the slightest force, and as a result of it, the muscles exercise greater pressure on the air passage for producing a plosive or fricative consonant. It is on this account that the voiced consonants are also called *soft* and the voiceless ones *hard*.

The Arabic grammar works designate the voiced consonants as *horūf-e mahjūrah* and the voiceless as *horūf-e mahmūzah* but their definition as given by Sībveih, Ibn Doreid and Zamakhshari, is not clear and varies with the scientific definition given by us. We have adopted the term *āvā'ī* for the *voiced* (French *sonore*) and *bī-āvā* for the *voiceless* (French *sourde*).

Another point to be considered while classifying the consonants, is the sound vibrations that enter the nasal cavity and pass out of the nostrils. Sometimes this sound mixes with that coming out of the mouth but in some other cases the oral cavity remains completely closed and the sound vibrations make their exit through the nostrils only. Phonemes produced in this manner are known as *nasal*. There are two nasal consonants in Persian: ن *(n)* and م *(m)*. While producing both these phonemes the mouth is fully closed and the sound comes out of the nostrils only. But some other languages like Sanskrit and Urdu might have both types of the nasal phonemes, which can distinguish and differentiate a word from the other. For example, the Urdu words *mān* (respect) and *māṇ* (mother) are differentiated from each other simply because their last phonemes are uttered in different ways, and this guides the listener to their different meanings.

Again, the production of some plosives is followed by audible aspiration or a puff of breath. In other words, a sound resembling mild *h* intervenes between the plosive and the following vowel. As a result of it, the single plosive changes into two distinct phonemes. Such plosives produced by the greater pressure of air and followed by a sound resembling *h*, which differentiates it from another phoneme, are called *aspirated* (French *aspirée*). In Sanskrit and some other languages two plosives are differentiated from each other simply because of aspiration.

In the light of what has been discussed above, the following points are to be taken into consideration while classifying the consonants:

Kashmir Treasure Collection.Digitization by eGangotri

1. How are the consonants produced? This divides them into plosives and fricatives.
2. What is the exact point from where a plosive or fricative is articulated? This divides them into several groups.
3. Whether the vocal chords vibrate in producing a consonant or not? This makes it voiced or voiceless.
4. Whether a consonant has nasality or not?
5. Whether a plosive is aspirated or not?

It should be, however, noticed that all these factors need not be taken into consideration while classifying the phonemes of each and every language. For instance, in Dari Persian, phonemes are not grouped as nasal and non-nasal or aspirated because in this language, two phonemes are not differentiated from each other because of these characteristics.

In addition to the above, there are some other qualities which differentiate and distinguish a consonant from the other. The fricatives, for instance, are divided into the following groups according to their mode of production and their perception by our hearing sense:

Lateral: Both lateral and plosive consonants are similar in one respect that in both cases the speech organ is pressed against the point of articulation and sticks to it. But as against the plosives, while pronouncing a lateral, the air is not completely retained; it rather escapes from the sides of the tongue. When the opening exists at one side of the tongue only, the consonant is called *unilateral* like ض *(z)* in Arabic, but when the air escapes from both sides of the tongue, it is called *bilateral* like *l* in Persian and other languages. In case the unilaterals do not exist in a language, the bilaterals are called simply *lateral.*

Trilled: A *trilled* consonant is one which is produced by the successive vibrations of a speech organ—tongue or uvula—caused by the continuous implosion and expulsion of the breath. A fine example of such a consonant is *r* pronounced variously in different languages. For instance, the Persian *r* is pronounced by the tip of the tongue pressed against the back of the front teeth, but this process is repeated twice, the tip touching the point and then leaving it. The French *r* is, on the other hand, articulated with the uvula successively pressed against the base of the tongue and then separated from it, producing a sound similar to that of غ (γ) in the Kermāni and some other South Iranian dialects.

Fricative: A consonant is called *fricative* during the pronunciation of which the air passage is narrowed by a speech organ, with the result that the air is released from the sides of the articulation point producing a sound of friction simultaneous with the original sound, such as ف *(f)* and خ *(x)*. The speech organs that produce a fricative may be the two lips or a lip and teeth or the back of the tongue and the palate or the base of the tongue and the pharynx.

Kashmir Treasure Collection.Digitization by eGangotri

Sibilant: When a hissing sound is audible while pronouncing a fricative consonant, it is called *sibilant* (French *sifflante*) like س (*s*), ز (*z*), etc.

Palatal Fricative: There are some fricatives like ش (*ś*) and ژ (*zh*), which, when pronounced, give a sound similar to that of water gushing out of a narrow hole forcefully or scattering of something. They are termed *palatal fricative.*

Semivowel: There is another kind of fricative which produces a sound similar to that of a vowel, but when it joins other phonemes to form a word, it sometimes changes into a vowel or its equivalent vowel changes to a consonant. Such phonemes are called *horūf-e layyen* (soft letters) in Arabic but we have adopted the term *nīm-mosavvet* (English *semivowel*, French *semivoyelle*) in accordance with the scientific method and in order to make it more clear and explicit. The Persian ی (*y*) as found in the words *yek* (one), *yār* (friend), etc. and the Arabic و pronounced as the English *w* (as in *we*) are such consonants. No semivowel exists in Dari Persian.

Another kind of consonants, distinct from others, is in fact a synthesis of a plosive and a fricative. Though it is regarded as a single phoneme, yet its pronunciation has two different stages, the first being like that of a plosive and the second resembling a fricative. That is why in many languages such consonants are represented by two letters. The Persian ج (*j*) and چ (*c*) belong to this group. The first stage of ج resembles د (*d*) while its second stage is identical with the production of ژ (*j* or *zh*). But in some Iranian dialect, for example, Isfahāni, the second stage of producing ج resembles that of ز (*z*). Thus, the phoneme ج will be represented by *dj* according to the Tehrāni dialect and by *dz* according to the Isfahāni dialect.

Another Persian phoneme belonging to the above group is چ . The first stage of its articulation corresponds with the plosive ت (*t*) while its second stage resembles ش (*ś*). But again in the Isfahāni dialect its two stages resemble ت (*t*) and س (*s*) as against *t* and *ś* in standard Persian. In some languages, *dj* or *dz*, *tś* or *ts* are two distinct pairs of phonemes.

There is yet another kind of consonant, which is articulated simultaneously from two different points. The best specimen of such consonant is the labio-uvular phoneme, which is pronounced simultaneously with the lips rounded and the base of the tongue pressed against the uvula. The Persian labio-uvular which existed in the first six/seven centuries of the Hijra was written as خو (x^w). The old grammarians called it *vāv-e ma'dūle* irrespective of the fact that it is a single phoneme containing خ and و . This phoneme has lost its original pronunciation in standard Persian and may be found in some provincial dialects. However, its peculiar orthography as seen in words like خواهر (*xāhar*,

Kashmir Treasure Collection.Digitization by eGangotri

sister), خورشید (*xorśīd*, sun), خود (*xod*, self), خواستن (*xāstan*, to desire), خوار (*xâr*, debased), indicates that it was pronounced in a different way in early times.[1]

Explanatory note regarding some Persian consonants

Hamze : This phoneme is produced by the narrowing of the vocal chords and the forced passage of the air through it. No Persian word starts with a vowel; it is the *hamze* (glottal stop) that precedes the vowel. Similarly, no Persian word has a *hamze* as its medial or final phoneme. But Arabic words may have *hamze* or ع (') articulated exactly like *hamze*, as their medial or final phoneme such as :

va'z	(sermon)
vaz'	(state)
far'	(branch)
mouzū'	(subject-matter)
'āśeq	(lover)
'ājez	(helpless)
joz'	(part)
mo'men	(believer)
mo'aδδen	(one who calls the *aδān*, a call for prayer)

ق (*q*) *and* غ (γ) *:* All the early grammarians assert that *qāf* is among the purely Arabic letters and does not exist in Persian, but غ (γ) is common both to Arabic and Persian. Before we accept or reject the above statement, we have to find an exact definition of these two phonemes. The grammarians, however, do not agree in defining them. According to Sībveih, غ (γ) is a pharyngal letter whereas ق (*q*) is post-palatal, pronounced from the base of the tongue approaching the end of the palate. He also regards ق as a *loose* letter because the breath does not stop while articulating it. Ibn Doreid agrees with Sībveih in the definition of غ (γ) and ق (*q*) and adds that both ق (*q*) and ك (*k*) are close to each other in articulation. That is why no Arabic word contains both ق and ك . We do not have in Arabic words like قك (*qak*) or كق (*kaq*). Ibn Doreid also regards غ (γ) as a *loose* letter.

---

[1]The author of *Dastūr-al-Loghat* is the only person who realised this point and includes خو among the pure Persian phonemes not found in Arabic, and generally written with three dots such as پ (*p*), چ (*c*), ژ (*zh*), گ (*g*), *etc.*

Kashmir Treasure Collection.Digitization by eGangotri

Consonants of Current Persian

According to what has been discussed above, the consonants of Current Persian can be shown by the following chart:

			labial	labio-dental	dental	prepalatal	medio-palatal	post-palatal	uvular	glottal
Plosive		voiceless	پ p		ت t			ک k	ق q	ء ʔ
		voiced	ب b		د d			گ g		
Spirant	Fricative	voiceless		ف f					خ x	ه h
		voiced		و v					غ γ	
	Sibilant	voiceless			س s					
		voiced			ز z					
	Palatal Fricative	voiceless				ش š				
		voiced				ژ ž				
	Lateral	voiced				ل l				
	Trilled	voiced				ر r				
Nasal		voiced	م m			ن n		ن ŋ		
Affricate		voiceless				چ č				
		voiced				ج ǰ				
Semi-Vowel		voiced					ی y			

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

According to Avicenna, ق (*q*) is a simple letter *i.e.* plosive, and though he does not state clearly, it is evident that he regards غ (γ) as a compound (*i.e.* fricative) phoneme. Up to this point, he agrees with Sībveih and Ibn Doreid but differs with them in determining the articulation points of these phonemes. According to him, the articulation point of ق (*q*) is posterior to that of خ (*x*), and غ (γ) and ك (*k*) are articulated from the same point. He states clearly that the relation of ق (*q*) to خ (*x*) is like that of ك (*k*) to غ (γ). So in his opinion, ق (*q*) is pharyngal (or uvular) and غ (γ) is post-palatal.

The European scholars who made researches about Arabic phonemes during the recent times, have come across the same confusion while describing ق and غ. Cantineau writes, "It is not easy to define *qāf*." He then refers to its different description given by Sībveih and Zamakhshari and its recent pronunciation in Qoranic recitation. According to Fleisch, غ (γ) is articulated from the soft palate and ق (*q*) from the uvula, which is posterior to the former.

The current pronunciation of ق and غ has no difference in standard Persian. It is a voiceless plosive articulated from a point in the soft palate which is posterior to the articulation point of ك (*k*) and nearer to the pharynx. This pronunciation agrees exactly with what has been described by Sībveih and Ibn Doreid in respect of ق (*q*) but differs with their description of غ (γ). Therefore, if we accept the statements of Sībveih and Ibn Doreid about ق (*q*) and غ (γ), we can say that only the former ق (*q*) and, not غ (γ), is a phoneme of Dari Persian.

That we have inserted غ (γ) in the above chart is because of the fact that in many Iranian cities, specially Kermān and around Fārs, غ (γ) is pronounced as a uvular fricative, and is quite distinct from ق (*q*).

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Chapter VII

PHONEME COMBINATION

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Phoneme Combination

Phonemes, described in the previous chapters, constitute the primary elements of speech, but they are hardly used alone for communication. The dissolution of speech to its primary units has more or less an analytical aspect and is meant to provide the necessary ground for the student so that he may fully understand what is to be said about the structure of language and the nature of its change.

The smallest unit used in speech is the combination of a few phonemes, called *syllable*, and pronounced at a single stroke without any break or gap in the breath. A speech is made of a series of successive phonemes and so it is divisible.

The common people who have little knowledge of linguistics and its various problems, can distinguish and differentiate syllables more easily than phonemes. The first stage in the history of writing has been, no doubt, the invention of different signs to indicate meaning, but as they wanted to represent the spoken form of speech, generally a sign was fixed for every syllable. Thus, we can infer that the human mind realised the syllables, the secondary parts of speech, before he could understand the phonemes, the fundamental speech constituents, and this process was easier for him.

Yet it is not easy to give an exact scientific definition of syllable. The Arabic and Persian grammar works are silent on this subject and naturally do not even supply an equivalent for *syllable*. The Greek scholars have the credit of discovering this part of speech for the first time and called it *syllabe*, *i.e.* combination. From the Greeks, this word was adopted in Latin and later on it found its way to other European languages.[1]

The Muslim scholars also borrowed this term from the Greeks. Abu Reihān Bīrūni calls it *selābi* (*solābi*)[2] while Avicenna and others use the term *maqta'* for syllable. The use of *hejā* for syllable is rather of recent origin.[3]

---

1. French *syllabe*, English *syllable*, German *silbe*.
2. Bīrūni, *Tahqīq - e mā li al-Hind*, Hyderabad, (India), p. 110.
3. *Hejā* means 'scattered letters' in lexicon. The oldest source where this term has been used in this particular sense is *Mizān al She'r fi 'Arūz al-'Arab va al-'Ajam* by Koghām b. Kirqūr Marghūseyān, Constantinople, 1308 A.H.

Kashmir Treasure Collection.Digitization by eGangotri

Avicenna describes *maqta'* in the following words, "When a letter is like this that it can be uttered at one stroke (without a break or gap) it is called *maqta'*."[1]

Khvāje Nasīr Tūsi also gives similar definition in this regard and says. "A consonant cannot start a word unless it is followed by a vowel, and this combination is called *harf-e motaharrek*. So, if the (following) vowel is short, the *harf-e motaharrek* is regarded equal to one letter and is called *maqta'-e maqsūr* (short maqta'). But when it (the following vowel) is long, it exceeds the former by a *sāken* letter and so the combination.....is called *maqta'-e mamdūd* (long maqta').[2]

The difficulties that is faced in finding an exact scientific definition of syllable are because of the fact that the scholars have discussed this term from different aspects. Some of them have taken into consideration its physiological aspect only, *i.e.* how a syllable is produced. Others have concentrated only on its physical aspect or on what is related to accoustics. Yet others have discussed syllable on the basis of its role in the structure of language.

While defining syllable, the ancient scholars have usually regarded vowel as the centre or axis of syllable. That is why the phonemes which were not vowels, were termed *consonant* (French, *consonne*) *i.e.* 'what cannot be read alone' or 'what can be read along with another sound'. The Greeks called them *sumphona* meaning *consonant* and divided them into two groups. The first group called *hemiphona*, is equivalent to *harf-e layyen* (soft letter) in Arabic. The other group termed *aphona*, is translated exactly as *sāmet* (consonant) by the Muslim philosophers. The vowels were called *phoneénta* by the Greeks which was translated as *mosavvet* in Arabic and *sonant* (French, *sonante*) in European languages. The latter term means 'what can produce a sound' or 'what can be read without the help of another phoneme'. This definition of syllable is given from the angle of language structure and the role played by consonants and vowels in the formation of a syllable.

But the definition of syllable, consonant and vowel, as given above, is not comprehensive and free from problems when applied to all the languages. In many languages, the consonant serves as the centre or axis of syllable and can form an independent syllable without a vowel. For example, in the English words *bottle* and *little*, *l* serves as the centre of syllable functioning as a vowel, and forms an independent syllable :

bot-tl'
lit-tl'

We have many examples of such syllables in the standard pronunciation of Persian. The verse metre can easily determine such syllables. For instance, in the line :

1. Avicenna, *Ketāb al-Shefā*, MS, chapter on Logic (Poetics).
2. Tūsi, *Me'yār al-Ash'ār*, Tehran, p. 12.

Kashmir Treasure Collection.Digitization by eGangotri

rā-*st* goftī roxaś golestān būd

The syllable *st* which has no medial vowel is an independent syllable and is scanned in the following way :

— ◡ — —

rā st gof tī

Thus, we come to the conclusion that the definition of syllable as 'a combination of consonant and vowel' is not comprehensive and applicable to all the languages. We have to find rather special definition of syllable, and even consonant and vowel, in every language, a fact which cannot be overlooked. A combination of phonemes pronounced as a single syllable in one language may be bisyllabic in another. For example, the word *pied* is monosyllabic *(pye)* in French but the Persians, as a matter of habit, will make it bisyllabic *pī-ye*, equivalent to the Persian word *rī-ye* (lungs).

Some scholars take the audibility of phonemes as the basis of defining syllable. Accordingly they divide the phonemes into eight groups, the first group having the minimum audibility and the last group having the maximum :

1. Voiceless consonants :
   (a) plosives *(p, t, k ...)*
   (b) fricatives *(f, s, ś ...)*
2. Voiced plosives (*b, d, g ...*)
3. Voiced fricatives (*v, z, zh* or *j*)
4. Nasals and laterals (*n, m, l ...*)
5. Trilled (*r*)
6. Closed vowels (*ī, ū*)
7. Semi-closed vowels (*e, o*)
8. Open vowels (*a, ā*)

According to this theory, a syllable is the break which comes in between two minimum degrees of audibility. This definition explains the physical aspect of syllable structure.

Other scholars, while defining the syllable, have taken into consideration its physiological aspect. The basis of their definition is the varying degree of openness possessed by a phoneme. According to this definition, the separating point between two syllables is the stage that leads us from a comparatively closed phoneme to an open one. Both these theories are hardly different because the degree of openness more or less conforms to the audibility of a phoneme.

Kashmir Treasure Collection.Digitization by eGangotri

Some other scholars regard the muscular contraction that takes place in the vocal apparatus as the basis of defining syllable. They say, "A syllable starts as the muscular contraction of the speaker increases and ends when the muscular contraction decreases". This theory has been corraborated by scientific tests. It also agrees with 'the theory of audibility' so far as its result is considered because any increase in muscular contraction while producing a speech-sound, will naturally enhance the degree of its audibility.

However, while scanning a Persian verse, a vowel has always been regarded as the axis of a syllable. But if the syllable had no vowel, it was explained that its vowel had actually been 'snatched' or 'carried off'.

Abū Reihān Bīrūni says that the Iranian scholars of Prosody term such letters *motaharrekāt-e khafīfat al-harakat* (consonants followed by soft short vowel).

Khvāje Nasīr Tūsi writes, "There exists in Persian yet another kind of *harakat* (short vowel) which cannot be related to any one of the three short vowels, *zammat* (*o*), *fathat* (*a*) and *kasrat* (*e*). It is called *harakat-e majhūle* (vague harakat) or *harakat-e mokhtalase* (snatched harakat). For instance, the *harakat* of *r* in the word *pā-r-sī* is measured equal to — ⏑ — (*fā'elon*). If someone does not admit that *r* has a *harakat* (*i.e.* it is not followed by a short vowel), it is because of the fact that it is not related to any one of the aforesaid *harakats*. There is, however, no problem in prose, but, in verse, it will be regarded a kind of *harakat* on account of the metre."[1]

He writes somewhere else, "In Persian, the combination of two consonants, not followed by a short vowel, is frequent. There may be a cluster of three such consonants. There is, however, a possibility that one of these consonants has a 'vague vowel' following it and, in fact, it is not *sāken*. Two *sakens* are seen, for example, in کار (k-*ā-r*) and مرد (ma-*r-d*). When such words occur in verse, the first letter remains *sāken*[2] (*i.e.* it is not followed by a short vowel) but the second letter becomes *motaharrek*[3] (*i.e.* a short vowel follows it), because in scanning, the latter comes against a *motaharrek* letter. For instance, کارگر (*k-ā-ra*-ga-r) is measured exactly by f-ā-'e lo-n. As for the three *sāken* letters, they are present, for instance, in the words راست (r-*ā-s-t*), بیخت (b-*ī-x-t*) and مورد (m-*ū-r-d*). In such cases, the first of the three is always a long vowel. Now, if the last letter becomes *motaharrek*, some regard it as a combination of two *sakens* instead of three, the third letter having been 'snatched' or 'stolen'. For instance, راست گو (r-*ā-s-t-gū*) is read as r-ā-sa-gū, equal to *f-ā-'e-lon*, but others pronounce all the three *sākens* rā-sa-ta-gū, equal to *mof-ta-'e-lon*. The former may not be free from 'heaviness' but the latter is all the more burdensome."[4]

1. Tūsi, *Me'yār al-Ash'ār*, p. 14.
2. *Sāken*, a consonant which is not followed by a short vowel, such as *m* in *kam*.
3. *Motaharrek*, a consonant which is followed by a short or long vowel, such as *k* in *kam* or *kām*.
4. ibid p. 18.

Kashmir Treasure Collection.Digitization by eGangotri

The above statement regarding the nature of pronunciation while reciting a Persian verse agrees to laboratory tests, and we have discussed it somewhere else.[1]

However, it should be noticed that the pronunciation of Persian words, while reciting a verse, does not agree, at least in our time, with the daily conversational pronunciation. While reciting a verse, words are pronounced in clear-cut syllables in accordance with the preconceived verse metre, and the same method, though not free from artificiality, is generally followed in reading a prose passage. But our pronunciation in the usual conversation and the break of syllables is different from that in verse recitation.

In the usual conversation of Persian, no difference is perceived in the duration of vowels, and, as such, the long vowels *ī*, *ā*, *ū* are pronounced exactly like the short vowels, *e*, *a*, *o*. Thus, the following words are pronounced bisyllabic in verse:

kā+r (∂)

bā+d (∂)

But they are monosyllabic in the usual pronunciation and do not have the 'vague' or 'snatched' (*majhūle* or *mokhtalase*) vowel. Similarly, words having two successive consonants after a long vowel, drop their second consonant in the usual conversation. So the words *rāst* (right) and *bīxt* (sifted) are pronounced as *rās* and *bīx*.

This confirms the theory that the axis of syllable in current Persian conversation is always clearly a vowel, and, as such, the most comprehensive definition of syllable, at least in Persian, is that 'a syllable is the combination of a consonant (or consonants) and a vowel'.

Quantity or Duration of Syllable

We have already spoken about the duration of vowels. Syllables, like vowels, are also divided into or graded as long and short.

In most of the languages where syllables are differentiated on the clear basis of duration or quantity, only the above two kinds of syllable exist. Moreover, the duration of the long syllable in such cases is always double of the short.

In Sanskrit, as also mentioned by Abū Reihān Bīrūni, the 'heavy' syllable is double in duration in comparison to the 'light' syllable, and the former can be possibly replaced by two light syllables.[2]

1. *Vazn-e She'r-e Fārsi*, 2nd ed. p. 138.
2. Bīrūni, *Tahqīq-e mā li al-Hind*, p. 66.

Kashmir Treasure Collection.Digitization by eGangotri

Similarly, in Latin and Greek, one long syllable is equal to two short syllables in respect of duration.[1] In Persian verse, too, like the above three languages, a long syllable is always equal to two short syllables in duration.

It is the vowel duration and syllable structure (open or closed) that make a syllable long or short.

A syllable ending on a vowel is called *open*; *e.g. se* (three), *mā* (we), *bū* (smell), *mī* (verb-prefix). But when it ends on a consonant, it is called *closed; e.g. śab* (night), *tan* (body), *pas* (thereafter).

An open syllable, whether it is the initial, medial or final part of a word, is called *short* if it contains a short vowel like *ke* (that), *se* (three), *hame* (all). But if an open syllable contains a long vowel or dipthong it is regarded as a *long* syllable; *e.g. pā* (foot), *mū* (hair), *bī* (without), *pei* (foot), *nou* (new).

The closed syllable is always formed of two consonants with a short vowel intervening, and is always regarded as long; *e.g. dar* (door), *tab* (fever), *sag* (dog), *nam* (moisture), *man* (I).

The duration of a syllable has little relation with the various types of consonants, of which it is formed. (The dental nasal *n* following a long vowel is, however, an exception. The above phoneme absorbs part of the vibrations possessed by the vowel, and as a result of it, the duration of the long vowel is reduced to that of a short vowel).

The varying duration of syllables in current Persian is observed only when we recite poetry or adhere to standard pronunciation while reading out a written piece. No variation of duration is discernible in usual conversation, which is also true of vowels. This discussion is, however, based on our perception of duration in a syllable, and it does not agree with its physical duration. The point has been elaborately discussed in our book *Vazn-e She'r-e Fārsī* (pp. 140-44).

Word Accent

When we pronounce a word or sentence, all the syllables contained in it are not uttered with the same degree of clarity or prominence; rather one or more syllables are pronounced more clearly in comparison to others. This particular clarity or stress possessed by one part of a word in a series of uttered sounds, helps us to determine the limits of syllable and to understand each word of a sentence separately.

The following example will illustrate the above point. When we say 'az-sar-goδaśt', the syllable *sar* may be uttered with stress or without stress and this will affect the meaning and the division of phonemes into words. If we put the stress on the syllable *sar* the following phonemes will be taken as an independent word, but when it is uttered without stress, it will form part of

1. L. Nougaret, *Traite de Metrique latine classique*, p. 2.

Kashmir Treasure Collection.Digitization by eGangotri

an entirely different word, made of *sar-go-δaś-t*. In the former case, the phrase contained three words, *az* (from), *sar* (head) and *goδaśt* (passed), but in the latter case, it does not have more than two words, *az* (from) and *sargoδaśt* (narrative, story, etc.).

This particular characteristic possessed by some syllables, which helps in differentiating various parts of a phrase or sentence, is called *word accent* (French, *accent du mot*) and briefly as *accent*.

Nature of Accent

Accent may be caused by the pressure of breath. In other words, while pronouncing a few consecutive syllables, the breath is expelled with comparatively greater force during the utterance of a particular syllable. This kind of accent is called *intensity accent*. (French, *accent d'intensite*) and since it is caused by the expulsion of breath it is also termed as *expiratory accent* or *stress*.

Similarly, accent may be caused by the pitch or tone, with the result that one syllable is pronounced lower than the others. It is called *pitch* or *musical accent*.

Now let us see what kind of accent exists in Dari Persian.

None of the scholars of lexicography who have discussed the grammar of Dari Persian in Arabic or Persian has mentioned this point or has noticed the influence of accent on Persian morphology. That is why no word was available in Persian to describe this characteristic of syllable. (This writer coined the term *takye* (accent) and used it for the first time in his work entitled *Tahqīq e enteqādī dar 'arūz-e Fārsī*.)

But the European scholars who have been engaged in their research on Persian grammar from the latter half of the nineteenth century, noticed this feature and wrote about it. So far as this writer is aware, A. Chodzko is the first European scholar who devoted an exclusive chapter to accent in his work on Persian grammar.[1] Thereafter, Salemann and Shukovsky discussed accent and its position in Persian words in their German work on Persian grammar.[2] According to these scholars, Persian words have two types of accent, primary accent and secondary accent, and though they have not stated clearly about the nature of accent in Persian, it is almost evident that they take it as 'intensity accent'.

But the French linguist A. Meillet explains in his work that accent in

1. A. Chodzko, *Grammaire persane ou principes de l'Iranien moderne*, Paris, 1852, pp. 182-85.
2. Carl Salemann and V. Shukovsky, *Persische Grammatik mit Litterature, Chrestomathie und Glossar*, Berlin, 1889; 8, B.

Kashmir Treasure Collection.Digitization by eGangotri

Persian means intensity accent only which is quite different from pitch or tone as found in Indo-European languages.[1]

R. Gauthiot, a student of the above French scholar carried on the researches made by his master and later on published some articles on accent in Persian words. He also believes that accent in Persian has always-from the earliest time till today-meant intensity accent, which is quite different from word accent as existing in Sanskrit and Greek and caused by pitch or tone.[2]

We will not discuss here what kind of accent existed in the Old Iranian language, two branches of which, *i.e.* the Achaemenian Persian and Avestan are known to us. About the accent existing in current Persian and always termed as intensity accent by the European scholars, this writer made detailed research in the Phonetic Laboratory, Paris and recorded his findings in a booklet in French, which is under print.[3]

It was proved through this research that word accent in current Persian is not the result of sound intensity; rather, much against the theory of the European linguists, intensity is a very weak factor here. On the other hand, the factor of pitch exists very prominently. In other words, the same quality of accent which exists in the Old Indo-European languages, including Sanskrit and Greek, is observed in current Persian.

The findings of my research in the above laboratory are summarised below:

1. The stressed syllable whether it is the initial or final part of a word, is always characterised by pitch or tone which has the ratio of 9 : 3 in comparison to the unstressed syllable.

2. Tone or pitch is not different from accent. The degree of tone or pitch increases with the accent and neither of them is available in isolation. Thus, it can be said that accent in Persian words means pitch, generally possessing some degree of intensity.

3. Accent in Persian has no connection, whatsoever, with duration. Thus, an accent may be carried by the short syllable as well as by the long syllable.

4. The place of accent on one of the syllables of each word is determined by the morphological structure of the word, viz. each kind of word has a fixed place for accent. Thus, in many cases, the morphological type of two words, having similar phonemes, is determined by their respective place of accent.

Place of Accent in Persian Words

What impact is made by accent on the morphological structure of Persian words, still remains undiscussed in this language. For the first time, this point

---

1. A. Meillet, *La declinaison et l'accent d'intensite en perse*, J.A. March-April, 1900, pp. 254 afterwards.
2. R. Gauthiot, *De l' accent d'intensite iranien*, MSL, XX/I, 1916; *Da la reduction de la finale nominale en iranien*, MSL XX/II, 1916.
3. P.N. Khanlari, *L'accent persan (Etudes experimentales de phonetique persane)*.

Kashmir Treasure Collection.Digitization by eGangotri

was discussed by the present writer in his book *Tahqīq-e enteqādi dar 'arūz-e Fārsi.*[1] But as stated earlier, the European scholars have thereafter made researches on this topic and recently an American scholar has discussed it in an article.[2]

Below are given some general principles regarding the place of accent in Persian words :

1—Name (noun and adjective)

Nouns and adjectives, in all their syntactical positions, carry the accent on their last syllable. However, monosyllabic nouns and adjectives are always stressed:

'mard (man)
pe-'sar (son)
'zan (woman)
ros-'tam (proper noun)
Fe-rī'dūn (proper noun)
nī-'kū (good)
'xūb (good)
'bad (bad)
dā-'neś (knowledge)
'mard āmad (The man came.)
pe-'sar rā dīd (He saw the boy.)
Ros-'tam yali būd (Rostam was a worrier.)
kār-e nī-'kū kon (Do good deed.)

The above principle is applicable to the following :

Common noun, proper noun, infinitive, verbal noun ending on *-eś* or *-tār*, verbal adjective ending on *-ā*, present participle ending on *-ān*, noun of the agent ending on *-ande*, past participle, concrete adjective, compound adjective (all kinds), compound noun (all kinds).

When a noun (or an adjective used in place of a noun) is used in the vocative case with no vocative interjection, the accent shifts from the last syllable to the first one. The same is true when the noun is preceded by *ei* (oh!). But when *-ā* is suffixed to a noun in the vocative case, the accent remains on the last syllable.

When the *kasre* (*e*) of *ezāfat* is added after the last phoneme of a noun, it adds a new syllable to the word. This syllable is, however, never stressed, and the accent is carried by the syllable immediately preceding it :

1. Tehran University Publications Series, No. 37, 1327 (1948).
2. Ch. A. Ferguson, *Word Stress in Persian Language*, 1957.

Kashmir Treasure Collection.Digitization by eGangotri

'mard 'mar-de xūb (a good man)
mā-'dar mā-'da-re xośxū (good-natured mother)

When the indefinite *-ī* is added to a noun, the position of accent does not differ with that of *ezāfat*. Thus, the last syllable formed by the addition of *-ī* to the last letter, remains unstressed.

A word ending on the silent *h* and suffixed with the *e* of *ezāfat* or the indefinite *-ī*, does not differ with the previous two cases in respect of accent.

The plural suffixes *-ān* and *-hā* are stressed. The former suffix *-ān* makes an additional syllable along with the last letter of the singular, just like the *e* of *ezāfat* and the indefinite *-ī*, but unlike them, the additional syllable is stressed here and absorbs the primary accent of the word.

2—Verb

All the inflectional forms of the Preterite (*māzī -e motlaq*), except the third person singular, carry the accent on the last but one syllable but in the case of the third person singular, the stress falls on the last syllable. However, when the Preterite is prefixed with *be*, the accent shifts to the prefix without exception.

In the case of the Past Continuous, the accent is always carried by the prefix *mī*.

The Perfect (*māzī-e naqlī*) in all its inflectional forms, carries the accent on the last syllable of the main verb; *e.g. raf-'te am* (I have gone).

The Pluperfect (*māzī-e ba'īd*) has two accents, one on the last syllable of the main verb and the other on the first one of the auxiliary *būdan :*

raf-'te 'bū-dam (I had gone).

The Present, used without the prefix *mī*, carries the accent on its last syllable but when it is prefixed with *mī*, the accent shifts to the prefix :

ra-'vam (I go).
'mī-ravam (I am going).

The Imperative not prefixed with *be* carries the accent on the last syllable ;

ne-'sīn (sit down).
ne-'vīs (write).

But in the case of the prefix, the accent shifts to it ;

'be-neśīn
'be-nevīs

Kashmir Treasure Collection.Digitization by eGangotri

The negative Imperative or negative verb carries the accent on the negative prefixes, *ma* or *na*.

The Future has two accents, one on the last syllable of the auxiliary *xāham*, *xāhad*, etc. and the other on the last syllable of the main verb :

xā-'ham ne-'śast (I will sit down.)

3—The Interrogative

The monosyllabic interrogatives are stressed and do not lose their accent in any case; *e.g.* *'ke* (who), *'ce* (what), *'cūn* (how).

But if they have more than one syllable the accent is carried either by the interrogative part or the last syllable, *i.e.* *'ko-dām* (who), *'ko-jā* (where).

In case of the compound interrogatives, the part indicating interrogation is stressed; *e.g.* *'ce-rā* (why), *'ce-kas* (who), *'ce-qadar* (how much).

4—The Indefinite

The Indefinites do not differ with nouns or adjectives in respect of accent.

5—Pronoun

The separate personal pronouns are stressed in the manner of nouns and adjectives. As for the verb terminations, they have been discussed under verbs (No. 2). But when a personal pronoun is affixed to a noun or verb, it forms an additional syllable along with the last phoneme of the preceding word. This syllable carries no accent, which falls on the syllable preceding it :

ko-'lā-hat (Your cap)
mī za-'na-maś (I beat him.)
'za-dat (He beat you.)

6—Verb Prefixes

All verb prefixes are stressed. But in case of a short infinitive (having a prefix) combined with a noun, the accent shifts to its last syllable:

Dāneśmand 'dar-goδaśt (The scholar passed away.)

dar-go-'δaś-te dāneśmand (passing away of the scholar ...)

The following words, grouped as *harf* (particles), carry the accent on the first syllable :

'va-līken (but)
'lī-ken (but)
'va-lī (but)

Kashmir Treasure Collection.Digitization by eGangotri

'bal-ke (but)
'ba-le (yes)
'ā-re (yes)
'am-mā (but)
'ma-gar (perhaps, whether)
'a-gar (if)
'śā-yed (perhaps)
'har-kas (everybody)
'har-c and (how muchsoever)
'bā-ri (at length, at least, etc.)
'ha-mān (that very)
'ha-mīn (this very)

Note 1. Some of the Arabic words, whether used in colloquial or in writing only, have preserved their original accent, which is carried by the first syllable :

'ya'-nī (that is, *e.g.*)
'a'-nī (I mean, that is.)
'a-lā (ho!)
'ei-yohā (o!)

2. The rules mentioned here about accent on Persian words, is true only of the standard pronunciation which is popular in Tehran at present. This writer believes, on the basis of some arguments which cannot be explained here, that the standard Persian pronunciation has always been similar to this. But as far the different dialects of Persian, used in various towns and regions of Iran, the place of accent differs according to their own particular rules.

Kashmir Treasure Collection.Digitization by eGangotri

Chapter VIII

EVOLUTION OF LANGUAGE

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Evolution of Language

Ever since the earliest times, the various nations of the world have been compiling the rules of the grammar and recording words and their meanings, all their discussion was based on one principle which was disputed by none. This principle envisaged that language had a single fixed form, which must be respected and recorded by the grammarians and lexicographers for others to learn and use it, and the slightest deviation from the above will be taken as a mistake revealing the pitiable ignorance of the speaker or writer.

The fixed form of a language, in respect of both simple and compound words, was determined in the light of their various uses as found in the literary or religious works of a particular period. The scholars of Alexandria regarded the epics of Homer and other classical poets of Greece as ideal literary masterpieces and judged other compositions in the light of the standard set by them. As the language of these compositions had become somewhat archaic by their time due to various changes, these scholars tried to frame rules of grammar and exhorted their contemporaries to use them in order to imitate the style of the above poets. They also believed that only such words and constructions were standard which conformed with the style of the Greek pioneers, and whatever differed with them was regarded as mistaken and vulgar. Afterwards, the Romans learnt this method of research from the scholars of Alexandria and applied it to their own language. Thus, the rules and regulations framed for Latin found their way to other European languages and became the basis of knowledge. These rules were called *grammar*, which is in fact a Greek word.

In the East, too, the cause of the genesis of grammar was much the same. The ancient Hindus wanted to preserve the original text of their sacred book *Veda* because, with the passage of the time and linguistic evolution, the correct pronunciation of the Vedic words and their meanings had become obscure for the people. As the Indian scholars wanted to preserve their religious language in its original form, they framed rules and regulations in order to save their language from the changes which they thought were corrupting it.

In Arabic, too, the science of lexicography, morphology and syntax were introduced with similar aim and reason. It is recorded that as Islam spread to

Kashmir Treasure Collection.Digitization by eGangotri

other lands, the non-Arabs embraced it and they mixed with their Arab fellows. As a result of it, the spoken and written Arabic became somewhat different from that which was prevalent among the Arabs previously. This deviation from the standard pronunciation was regarded by the Arabs as an unforgivable sin. It is narrated that a certain person pronounced a word in the wrong way before the Prophet, whereupon the latter told his companions, "Guide your brother; he has gone astray."

There is another narration that Abu Mūsā Ash'ari sent a letter to 'Omar which contained a mistaken word. In his reply the Caliph ordered Abu Mūsā to flog his scribe once.

Afterwards, as these mistakes were repeated on and on, and the Muslim leaders became afraid that the believers might read the Qor'ān incorrectly, they asked the scholars to compile lexicographical works and frame rules of grammar.

In all these cases, the entire discussion and investigation was based on one principle: that language does not have more than one correct form, and that form must be preserved and should not be violated in any way. This principle served as the basis for the science of language. To prove the above point, people sought the help of religion and quoted examples from their sacred books in order to prevent any discussion and silence the nonconformists. They asserted that God had created the language and taught it to Adam, and thus its original form was sacred and any violation of the same was a sin. Moreover, this original form is the same which is preserved in the divine books.

Of course, there were other forms in each language which were used by the villagers and other groups of the people in conversation. These forms were declared as 'corrupt' by the scholars of grammar and those who used them were regarded low and vulgar people.

Thus came into being an official or literary language for each nation which it used for writing and tried to speak the same and learn its rules. But, besides this literary language, there always existed some other languages or dialects which were discarded by the literary men and carried no significance for them.

This concept had been popular throughout the world about two centuries ago. But as the various nations of the world developed contact with one another from the beginning of the nineteenth century, the above concept began to change. At first, some European scholars learnt the various languages, current on the continent. As they compared them with one another, they discovered a similarity among them. Then they learnt Sanskrit, the language of ancient India, and on its comparison with the Old Greek and Latin, they realised that the similarity that these classical languages display, cannot be regarded merely accidental. This gave birth to "comparative linguistics" which shook the foundation of the theory prevalent up to that time regarding the origin of language.

Kashmir Treasure Collection.Digitization by eGangotri

The first result of this discovery was that none of the literary languages which the scholars recognised and tried to compile their grammar and prove them original, represented the original language. On the contrary, many of them had a different origin which is not known to us, and what had come down to us are the changed forms of the unknown original. These forms are also subject to further change, and it is a futile effort to preserve them in their original fixed form.

Furthermore, the non-literary languages should not be regarded low and insignificant or simply discarded away, because they, too, are the changed forms of the same old original language or the offshoots of another old language.

However, the language research did not end here; it was rather the beginning of a new science. As the scholars dedicated themselves to discover the mysteries of this science, they were faced with thousands of problems and tried to solve them. One of these problems was whether the changes that take place in a language are merely accidental or they are governed by some definite rules. Before the genesis of linguistics, some of the minor changes that took place in the literary language in the course of time, were described as *exceptional* or *rare cases* by the grammarians who believed that they were caused by the frequent use and were not governed by a particular law.

Now, if the linguistic changes had taken place without a particular rule, various languages of the same family would have become entirely different from one another as a result of it, and no similarity would have existed among them. But when we compare various languages with one another we realise that the fact is not so, and though each language has developed a considerable distance from its parent language, yet its relation with the latter and other languages of the same family can be easily established. Thus, we are inclined to believe that every change has taken place according to a particular rule and in a particular direction.

The discovery of this fact led the scholars to define the rules of linguistic evolution. By and by, it became established that language, like other physical phenomena, changes and develops in definite manner and according to a particular method. Any accidental or individual variation or deviation either makes no impact on linguistic evolution or its impact is very insignificant. Therefore, any variation from the original or any change in the forms of a language is not to be regarded a mistake or fallacy, just as in the physical world the change of a matter into another or the change of a living cell from one form into another is not the result of any mistake or disorder of the matter or cell. On the contrary, the change is governed by certain definite physical law.

If we compare a passage from the rock inscriptions of the Achaemenian kings written in Old Persian with its synonymous passage in current Persian, we will see various differences between the two languages.

Kashmir Treasure Collection.Digitization by eGangotri

For example:

baga vazraka auramazdā . . . hiya śyātim
adā martiyahyā. (Old Persian)
ahuramazdā xodā-e bozorgī ast...ke
śādī rā barāy-e mardom āfarīd. (Current Persian)
(Ahuramazdā is the great god...who
created joy for the people.)

The changes that have taken place in this short passage in the course of twenty-five centuries are as under :

(i) The word *baga* has become obsolete and it has been replaced by the word *xodā* (god). Similarly, *adā* (to create) has been discarded and the word *āfarīd* has been used in its place.

(ii) The word *vazraka* has changed into *bozorg* (great), i.e. the phonemes *v* and *k* have changed into *b* and *g* respectively. The medial vowels of the word have also changed and the final vowel has been dropped. Similarly the *t* of *śyātim* and *martiyahyā* have changed into *d* in *śādī* (joy) and *mordom* (people), both words being the changed forms of the above originals respectively.

(iii) The declensional affixes of *śyātim* and *martiyahyā* indicating the accusative feminine, singular, in the former and the genitive, masculine, singular, have been dropped.

(iv) The word *hiya* exists no longer and its place has been taken by the conjunction *ke*.

(v) The words *ast*, *rā* and *barāy* have been added in the passage.

(vi) The order of the various parts of the sentence has altered. In Old Persian the verb *adā* has come before the object but in current Persian the verb *āfarīd* concludes the sentence.

These changes are of various kinds:

First, some of the words have become obsolete and their place has been taken by new words.

Secondly, some of the words are still used in the language; only their phonemes have changed in the long course of time.

Thirdly, the structure of some words has changed. The nouns have lost their declension which indicated their relationship with other parts of the sentence, and new words have been introduced to describe that relationship.

Fourthly, the order of the various parts of the sentence has changed, but this is a syntactic change.

The gap of time that separates the above two passages is about 2500 years. But one must not think that any change in language requires that much long

Kashmir Treasure Collection.Digitization by eGangotri

period. If we compare other Persian passages which have a very short gap of time, we may come across such variations.

At the same time few people realise the fact that their language-the language they speak-is constantly changing during their lifetime and the people belonging to various age groups, which have always existed, do not speak in the same way. There are two reasons for not realising the above point. First, the change that takes place in the conversational language in a short period is very insignificant and does not disturb the process of communication. Secondly, those who are engaged in reading and writing always regard the written language as standard and consider the conversational variations as wrong and individual mistakes. Moreover, they do not take it as a sign of linguistic evolution.

It is, however, an established fact that every language is in the process of constant change, and consequently its various aspects are affected. The words change their form partially or completely. Again, the order of words in a sentence and their pattern of combination is affected. New phonemes and words come into being. The sentence construction assumes new styles. The old words and compounds lose their popularity by and by and some of them become totally obsolete.

In order to study and analyse the linguistic evolution in the easiest possible manner, we have to suppose that, in every society, language has one single form or, in other words, the various classes of the society do not differ in their conversation, and their language is not affected by the social intercourse with the members of other societies. This supposition is, however, purely theoretical and is meant only to simplify the investigation, otherwise it is almost impossible or extremely rare. We accept this supposition so that we may be able to study the consecutive stages of changes in language, without taking into consideration the various external factors.

We have to note two important points in order to find out the causes of linguistic evolution and its different types :

First, language is a social affair. In other words, it is a tool which is used to fulfil our social needs, which is to develop mutual relation with the members of the society and to describe or understand the common social matters. Therefore, any change that takes place in the society naturally affects the needs of the society and consequently the tool which is related with these needs, is also affected. It is because of this reason that some words disappear from a language in the course of time and their place is taken by new words which indicate new meanings and ideas. For example, the word *bargostovān* (a kind of horse-armour worn in battle) has become obsolete today because the idea indicated by the word is no longer perceptible in modern life. On the contrary, words like *rāh-āhan* (railway), *havā-peimā* (aeroplane), *bomb* (bomb), *mūśak* (rocket) and *māhvāre* (satellite) did not exist in Persian a century ago because the ideas indicated by them could not be comprehended at that time.

Kashmir Treasure Collection.Digitization by eGangotri

According to what has been said above, the linguistic evolution that takes place in the course of time are of the following kinds:

(*i*) phonetic
(*ii*) morphological
(*iii*) syntactic
(*iv*) lexical
(*v*) semantic

Kashmir Treasure Collection.Digitization by eGangotri

Chapter IX

PHONETIC CHANGE

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Phonetic Change

It has been stated in the preceding chapter that one of the changes observed while comparing a sentence of Old Persian with the similar sentence in current Persian, is phonetic or the change of one phoneme into another. Each of the three words *vazraka*, *śyātim* and *martiyahyā* existing in Old Persian changed one of its phonemes with a new one in the following order (not considering the morphological change):

v changed into *b*

k changed into *g*

t changed into *d*

The phonetic change has invited the attention of the scholars from the earliest times. The Arab lexicographers and grammarians, from Sībveih afterwards, have devoted a detailed chapter on 'the substitution of letters' in the declension of Arabic words. But none of them considered the matter from the angle of historic evolution. These scholars compared the various declensional forms of a word and regarded one of them as original and tried to explain the phonetic changes in all other forms in the light of the original.

They believed that the *masdar* (infinitive) which states an act without any reference to person or time, is the basis of all verb inflections and that this form alone existed in the beginning and all other verb inflections are derived from it. This assumption was, however, not based on any historical evidence. It was rather supported by purely abstract reasoning and had no firm basis so far as the scientific linguistic discussion is concerned.

Now, it can be easily determined with the help of the ancient documents of a language that have come down to us that *masdar* (infinitive) is not one of the oldest forms of the verb. On the contrary, it is rather one of the latest forms and so it cannot be taken as the origin or root of the verb from which all other inflectional forms have been derived.

In short, the question of phonetic change in Arabic and followed in Persian, was based only on a comparative study of the various forms of a

Kashmir Treasure Collection.Digitization by eGangotri

verb of the same tense, and that, too, in the written language only. In Arabic the triliteral root was regarded as the basis of *masdar* (infinitive) but since the Persian verb or its derivatives did not have such structure, the scholars tried in vain to reason out the origin of Persian verb.

The author of *Nahj al-Adab* quoting *Mothmer al-Favā'ed* says, "Know you that substitution means to bring one letter in place of the other, not for the sake of *edghām* (coalescence); and the changed letter is unlike the original, from which it is differentiated. For example, *raze* and *raje*...meaning chord... Some say that it means the line on which grapes are hung. In that case the original word should be *raze* and not *raje*, the former being related to *raz* meaning vine. Similarly, in *lazhan* or *lajan* (black mud) and *kazh* or *kaj* (curved), the Persian *zh* (ژ) is original which was changed with *j* (ج) because it is nearer to the latter in articulation and can be easily pronounced. Again, the word *mozhgān*, (*mezhgān* 'eyelashes') is pronounced as *mojgān* although it is written with *zh*. However, it is very difficult to determine exactly which of the two words is original because in Persian we do not have such rules and methods which can differentiate the original from the derivative, as against Arabic which has the triliteral root. That is why in case of words recorded differently as *āfsāne*, *afsāne* and *fasāne* (fiction), the original cannot be determined positively."[1]

We see that since the above author, like others, does not realise the historical evolution of words, he fails to differentiate between the root and its derivative. That is why these scholars gave us no particular law and when they wanted to describe the phonetic change in a word or group of homogeneous words they used vague and general terms such as 'excessive use', 'approximate articulation' or 'easy pronunciation'.

But the question of phonetic change assumed a scientific shape from the time the scholars made a systematic study of the documents extant in a language showing the variations taking place in successive periods. These scholars also realised the mutual relation of some languages and compared the constituents and structure of such languages which belonged to the same family. This method of research rejected abstract and pure reasoning because it was based on diligent search, *i.e.* collection of the existing facts, their comparison and deduction.

As the scholars of linguistics followed this method of making a comparative study of prevalent languages and comparing the old forms of a language with the current ones, they succeeded, at least in the beginning, to find the rules of phonetic change. But they did not attach much importance to exceptional cases It was around 1860-1870 that the scholars studied the phonetic changes with greater exactitude and, as a result of this research, a very important law of historical linguistics was established which said that the rules

1. *Nahj al-Adab*, p. 131

Kashmir Treasure Collection.Digitization by eGangotri

of phonetic change have no exception or the phonetic change always takes place according to the fixed laws.

It does not mean that the same law applies in all the cases of phonetic change and no deviation from the above is possible. On the contrary, it means that any deviation from the above law must have a genuine reason. In other words, the early scholars regarded the exception as accidental or individual mistakes which warranted no discussion, but the later researches proved that there are various factors of phonetic change which sometimes intercross each other and cause a change in the nature of evolution. Such cases of exception must be studied properly and the cause of the same should be discovered.

The point which requires our attention is this that no phonetic change is abrupt, accidental or individual; it is rather the result of a general tendency existing in an age or a period of history.

Each language is in the process of constant change and it is always ready to accept any change for which the ground has been prepared previously, although the change takes place in the course of successive stages.

During some of the periods of history, language has greater degree of readiness for change and it is quite possible that in less than a century the language changes so much that it becomes completely different from its previous form. At other times, the pace of change is almost static but even then the ground for change becomes ready and the result is seen in the ensuing periods. Sometimes various tendencies lead to the same result but at other times the tendencies clash with one other or one of them dominates the others or they nullify the impact of one another.

When we study and compare two different stages of a language in the course of history, we see that some of the phonemes have disappeared while others have suddenly changed. For example, let us compare the following words of Old Persian with the same in Dari Persian:

	Old Persian	Dari Persian
(*i*)	xśāya0iya	*śāh* (king)
	xśap-	*śab* (night)
(*ii*)	vahrka	*gorg* (wolf)
	viśtāspa	*gośtāsb* (name of a king)

In the former case the phoneme *x* was dropped from the the initial part of the words and it ultimately disappeared. In the latter case the initial *v* changed into *g*, an entirely different phoneme.

However, a long period of time separates the first and the last forms of the above words. It will be rather fallacious to think that the change took place suddenly altering the phonemes from the former to the latter form. Our observation should be based on documents, and probably no document exists

Kashmir Treasure Collection.Digitization by eGangotri

showing the variations that took place in between the two stages. Apart from the fact that the documents which might have existed, are lost for ever, no script records such minor differences because the writing, in comparison to speaking-the living prevalent language-is more conservative and older, and changes much more slowly.

What is called 'the law of phonetic change,' records and describes the clear change that takes place in phonemes between two definite periods of the history of a language. This change is the positive result of the tendencies that existed between these two periods and have left their impact.

Another important point is that each of the laws regarding the nature of phonetic change is determined by observation and comparison and is never general. In other words, let us suppose that a certain language existed in ancient times, and by and by it spread in the vast land and assumed different forms Now, a rule or law framed after comparing the original form of that language with the current one, prevalent in a region of the land, will be applied to that particular case only and will not be generalised in respect of other dialects prevalent in other regions.

All the dialects of Iran, current today in the provinces and districts of the country, might have been derived from Old Persian or a language very near to it but the law of phonetic change which is determined after comparing an Old Persian word with the same in Dari Persian, will be applied in respect of the latter only. Now, if we want to find out how other dialects like Tabari, Gīlaki, Kordish and Balūchi are related to Old Persian, the above law will have no relevance. We have to determine it by diligent search in respect of one or more dialects or find separate rules for each dialect.

For instance, let us compare the following words of Old Persian with the same in Dari Persian:

Old Persian	Dari Persian
varka	*barg* (leaf)
vafra	*barf* (snow)

The comparison gives the following formula to us:

Sometimes the initial *v* of Old Persian changes into *b* in Dari Persian.

Now the above words of Old Persian are compared with those of the Tabari dialect:

Old Persian	Tabari
varka	valg
vafra	varf

Kashmir Treasure Collection.Digitization by eGangotri

Here the formula that we get after comparison is entirely different from the above one. It is:

The initial *v* of Old Persian does not always change in the Tabari dialect.

The reader will see many more examples of such cases in the following pages and no further elaboration may be necessary here.

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Chapter X

MORPHOLOGICAL AND SYNTACTIC CHANGE

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Morphological and Syntactic Change

What is known as 'morphological change' relates to the declensions of noun, adjective, verb and other parts of speech. The majority of words used in most of the languages is made of various constituents. The fundamental constituent of each word is its root or stem which contains its basic meaning. But generally other parts are attached to it which determine the kind of word (noun, verb, etc.), or its relation with person, time and number (singular, dual, plural) and, in some of the languages, its gender (masculine, feminine, neuter).

To illustrate the above, we give an example from current Persian. Each of the words *mardān*, *zanān* and *ketābhā* contains a fundamental part which conveys its meaning. These parts are *mard* (man), *zan* (woman) and *ketāb* (book) respectively. The other part signifies their number (plural) which is *-ān* in the former two words and *-hā* in the third.

The same method of analysis may be applied to verb inflections. For example:

mī xoram	(I eat.)
mī xorī	(You eat.)
mī xordam	(I was eating.)
mī xordī	(You were eating.)
mī baram	(I carry.)
mī barī	(You carry.)
mī bordam	(I was carrying.)
mī bordī	(You were carrying.)

All the above verbs have a fundamental part, the verb stem, which is *xor* in the first series and *bor* in the second. When *d* is added to the stem it describes the past tense. Another prefix *mī* indicates continuity. Other parts *-am* and *-ī* signify the relationship of the verb stem with person (first, second, third person). These secondary parts of a verb which do not change its basic meaning but indicate its relationship with the tense, person and number, are known as *morpheme*.

Each language has a fixed setup to describe the secondary meaning, which is used equally in respect of all word roots. For example, in the morphology of standard Persian, *-ān* and *-hā* always indicate the plural number. Similarly

Kashmir Treasure Collection.Digitization by eGangotri

-am signifies the relationship of the verb stem with the first person and *-ī* with the second person. Thus, the morphological change affects both kinds of the word constituents, the stem and the morpheme.

If we compare some words of the standard written Persian with the popular spoken language of Tehran, we will have enough examples of such change:

Standard Persian	Spoken Persian of Tehran
mī g(ūy)am	mī gam (I say.)
mī r(av)am	mī ram (I go.)
mī d(ah)am	mī dam (I give.)
mī ś(av)am	mī śam (I become.)

While comparing the words of the above two groups we see that no change has taken place in the morphemes. The *mī* and *-am* have remained intact, but the verb stems have changed in the following way :

gūy	has changed to *g*.
rav	has changed to *r*.
dah	has changed to *d*.
śav	has changed to *ś*.

Thus, the verb stems have changed in the above cases but the morphemes have remained unaffected. On the contrary, there can be such cases that the word root remains unaffected, but the morphemes have changed. For example, there are two forms of plural in the standard Persian, but only one form is used in the Tehran colloquial, provided the singular ends on a consonant, and that, too, in somewhat different form from the standard Persian :

Written Persian	Spoken Persian	
mard-hā	mard-ā	(men)
mard-ān	mard-ā	
ketāb-hā	ketāb-ā	(books)

Similarly, the verbs also change their morpheme (irrespective of the changes in verb stem). For example, the third person singular of the Aorist :

Written Persian	Spoken Persian	
mī zan(ad)	mī zan(e)	(He strikes.)
mī kon(ad)	mī kon(e)	(He does.)
mī pūś(ad)	mī pūś(e)	(He wears.)
mī xor(ad)	mī xor(e)	(He eats.)

According to this the *-ad* of written Persian changes into *-e* in the spoken dialect of Tehran, altering the morpheme. In other words, what is *-ad* in the written language becomes *-e* in the spoken one.

Kashmir Treasure Collection.Digitization by eGangotri

The changes mentioned above were caused by the phonetic change in the declensions of a word. However, the factors that cause the morphological change and can be noticed even by those who have made no special study of linguistics are twofold : analogy and conversion of an independent word into a morpheme.

Analogy means that we decline a verb on the model of existing inflectional forms. Many children as they start learning the language, decline a verb on the analogy of others without having learnt it from the elders. For instance, they hear their parents use the present *mī pazam*, *mī pazī* (I cook, etc.). So they copy the pattern and form the Past as *pazīdam, pazīdī*, etc. As against this, they hear the Past *dūxtam*, *dūxtī* (I stitched, etc.) and accordingly form the Present as *mī dūxam*, *mī dūxī*. However, what is observed in the language of children can also be observed in the language of the elders although in the course of a longer period.

In each language, the systematic declensional forms can be called 'analogical' because they have been formed on the pattern of existing models and in accordance with the morphological setup of the language. But usually these systematic declensional forms agree with the custom and habit of the speakers of that language and with its general rules. So what we learn by listening to the elders agrees with the general principles of the language.

Eor instance, the verbs *mī xoram* (I eat) and *xordam* (I ate) are entirely analogical because the stem of both the verbs is *xor* to which *d* has been added in the latter to indicate the Past tense. At the same time, the analogical structure of these verbs does not differ with what we come across in the general conversation and so it is 'irregular' also.

But sometimes the analogical and the 'irregular' forms do not agree with each other. In other words, a declensional form used in general conversation represents an older form of the language existing from the earlier times, but the declension formed on the analogy of the spoken word is quite different. So it is in the latter case that we use the term *analogy* or more appropriately *analogical innovation.*

For instance, let us taken the Past of *xoftan* (to sleep). The stem of this word, as existing in the Avestan, is x^{v}*afna*. In the Middle Persian languages the Past was formed by adding *-ta* to the stem, *i.e.* x^{v}*afta*. In Dari Persian the Past has come down as :

xoftam
xoftī
xoft } (I slept, etc.)

xoftīm
xoftīd
xoftand } (We slept, etc.)

Kashmir Treasure Collection.Digitization by eGangotri

But the Present stem cast away *-ta*, the sign of the Past, and ultimately became *xᵛāb* according to the law of evolution. Therefore, the Past was formed on the analogy of the Present of this verb which is :

xᵛābīdam
xᵛābīdī } (I slept, etc.)
xᵛābīd

xᵛābīdīm
xᵛābīdīd } (We slept, etc.)
xᵛābīdand

The newly formed verb has dominated the current Persian and has replaced the old Past *xoftam*, *xoftī*, etc.

Another form of morphological change is this that an independent word degenerates so much that it is used as a morpheme only. The words *-am*, *-ī*, *ast* *-īm*, *-īd* and *-and* represent such change. The above words have been derived from the old stem *ah-* in the Aryan language, meaning 'to be', 'to exist'. In Old Persian *ahmiy* means 'I am' and *aham* means 'I was'. In Dari Persian when we say

man dar xāne *am* (I am in the house.)

am is an independent word, equivalent to *hastam* or *vojud dāram* (am or exist).

But when we say

man gorosne *am* (I am hungry.)

man xaste *am* (I am tired.)

am appears as a less independent word.

Again in sentences like

man be xāne āmade *am*

(I have entered the house.)

man īn ketāb rā dīde *am*

(I have seen this book.)

am is no longer an independent word and serves merely as a morpheme to indicate the Perfect.

These two factors, analogy and conversion of an independent word into a morpheme, are the basis of forming new inflections. There may be minor variations in each particular case but the general principle remains the same.

* * *

The syntactic changes are also generally the result of phonetic and morphological change. In the Old Iranian languages (Old Persian and Avestan), a

Kashmir Treasure Collection.Digitization by eGangotri

noun or adjective assumed various declensional forms in accordance with its function in the sentence. The particular case of a word, nominative, accusative, genitive, dative, etc., decided its declensional form. These changes called 'syntactic cases' determined the mutual relationship of words in a sentence and no further sign was required for the speaker or writer to communicate himself.

To illustrate, we give the example of the word *mard* (man) in Old Persian. So far as Dari Persian is concerned the above word has only two forms, singular and plural. But in the Achaemenian rock inscriptions the word has three numbers, singular, dual and plural, and each of them has different declensional forms according to its place in the sentence. For example, the singular has the following forms :

nominative :	martiya
vocative :	martiyā
genitive :	martiyahyā
accusative :	martiyam
locative :	martiyai

These declensions determined the syntactic position of the word in a sentence and its relationship with other words. But after the endings were dropped due to phonetic change, the word has lost its different declensional forms as well as its determining feature.

Therefore, new elements were introduced in language so that the purpose of communication may not be disrupted. To such elements belong 'the tools of sentence construction', or prepositions and conjunctions. Words like *az* (from), *dar* (on), *bar* (on), *bā* (with), *be* (to), etc. are not independent words but they simply describe the mutual relationship of words in a sentence.

Another element is the word order in a sentence. Such an order was not required when the declensional form of a word determined its syntactic relationship with other words, because, in that case, if a word was taken forward or backward it did not affect the meaning.

For example, the word *Pārsa* meaning 'Fārs' or 'Persian' was always taken in the nominative case irrespective of its place in the sentence. But as a word lost its declensional endings, leaving only one form, its function in the sentence could not be determined. Therefore, it became important to observe the order of the various parts of a sentence because, without it, the function of each word and its relationship with other words cannot be ascertained. Take, for example, the following two sentences :

hamsāye doxtar dārad

(The neighbour has a daughter.)

doxtar hamsāye dārad

(The girl has a neighbour.)

Kashmir Treasure Collection.Digitization by eGangotri

or

ṣoupān donbāl-e gūsfand mī ravad

(The shepherd follows the sheep.)

gūsfand donbāl-e ṣoupān mī ravad

(The sheep follow the shepherd.)

Though the parts of the sentences are alike in both sets, the change of order has made the meaning of the sentences completely different from each other.

Kashmir Treasure Collection.Digitization by eGangotri

Chapter XI

LEXIGAL AND SEMANTIC CHANGE

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Lexical and Semantic Change

It is not only the phonemes or morphological structure or the pattern of sentence construction that change in a language but, in the course of time, the words also undergo a change or they are used in different meanings. Lexical change or change of word means that a word becomes obsolete and is substituted by a new word. This change is, however, caused by social factors. The changes that take place in the conditions of the society, its popular ways and means, its organisation and the mutual relations of its members throw some of the words, conveying the forsaken ideas, out of use. By and by, such words are forgotten and become obsolete. For instance, the Iranian Muslims no longer understand or use several terms related to the Zoroastrian religion such as *bāzh* (tribute), *barsam* (a sort of rod or book used by the Zoroastrians), *amśāspand* (angel), *yaześn* (a book of the Zand), etc. Similarly, the civil and military terms like *dīvān-e 'arz* (office of petition), *dīvān-e barīd* (office of posts and communications), *sāheb barīd* (chief of posts and communications), *bīlak* (a kind of arrow), *śaγā* (quiver), *nīm-leng* (quiver), *qarbūs* (bow or pommel of a saddle), *fetrāk* (saddle straps), *bargostovān* (horse-armour) used in the Samanid and Ghaznavid periods have become completely obsolete. The Mongolian terms such as *yāsā* (code of law), *tamγā* (royal seal, tribute), *yarlīγ* (mandate), *yūrt* (encampment), oγrūq (tent) which were used in the civil and military administration of the country for about two centuries, have been forgotten and forsaken. Words like *īlγār* (expedition), *manqalā* (vanguard), *tūmān* (ten thousand), *tozūk* (regulations) which were used during the Timurid period are no longer familiar. Terms like *īśīk-āqāsī* (gate-keeper), *qoullar-āqāsī* (chief of the royal slaves), *neseqcī-bāśī* (chief executioner), *sārūqcī-bāśī* (incharge of the royal table) which indicated different administrative posts during the Safavid period, are no longer recognised today. Military terms like *mo'īn-e nā'eb* (2nd lieutenant) *nā'eb* (lieutenant), *soltān* (captain), *yāvar* (major), *mīr-panj* (commander of five), *yūz-bāśī* (commander of one hundred), *mīn-bāśī* (commander of one thousand), *dah-bāśī* (commander of ten) which were prevalent under the Qajars up to the early days of the Pahlavi reign have been completely given up.

Similarly, *jobbe* (cloak), *mūze* (stockings), *kolīje* (a kind of quilted garment), *arxāloq* (a kind of quilted dress), *sardārī* (a kind of dress) were the various

Kashmir Treasure Collection.Digitization by eGangotri

types of dresses once popular in this country, but since those types have become out of use, their names were also forgotten.

Such words which enjoy popularity only during a period of the history and later on become obsolete are known as *historical words.*

Religious beliefs or superstitions and social customs also serve as a factor in making the words obsolete. In many societies there is a belief that some words cast a spell, and so the people avoid to mention the names of such creatures or things that are ominous or harmful, lest they be involved in some trouble. They would rather refer to such creatures metaphorically in order to avoid, as far as possible, the actual words. Sometimes the sentiment or respect and reverence for a person or act does not allow the speaker to mention the particular name. In Russian, the word *bear* which used to cause terror to the residents of the north region, has almost been forgotten and its place has been taken by a descriptive word meaning 'honey-eater'. Similarly, *wolf* is referred to by the Turks of Azerbāijān as *qūrt*, meaning 'worm'. In many regions of Iran people do not mention the genii by name, particularly at night, and would allude to them as *az mā behtarān* (better than ourselves), *ūnā* (they) or *andarā* (incomers). Similarly, they also avoid to mention the harmful creatures like snake and scorpion at night. In some parts of Iran snake is metaphorically referred to as *band-e cāh* (charm of the well) and *cūb-e gaz* (yardstick). In Turkish, the scorpion is referred to as *ādī yāmān* or 'that whose name is inauspicious'.

Social etiquettes also serve as a factor in making some words obsolete. A glaring example of such manners is to avoid the clear mention of the place of body excretion in most of the civilised societies of the world. It is on this account that the name of the place is constantly altered because once the word in use becomes too common and clear, it is replaced by a comparatively vague or loan-word. In Persian, words like *kenār-e āb, dast be āb, āb-dast, jā'ī, qazā-hājatī, mostarāh, kābīne, w.c., tovālet* (all meaning 'lavatory') are the result of this social phenomenon.

Such words that become obsolete on account of general superstitions or social etiquettes and give their place to new words are known as *taboo.*

But new words also come into being because of social factors. As the society advances or changes, new concepts or things are introduced and consequently new words are required to describe them.

Now, a new idea is described either by a descriptive phrase or a new derivative. Moreover, when a new idea or thing is imported or adopted from a foreign country, it is sometimes described by a loan-word.

The descriptive or adjectival phrase is one of the simplest and popular means for coining new words. Numerous examples of such phrases are available in each language. The following examples of Persian belong to this category:

Kashmir Treasure Collection.Digitization by eGangotri

māhūt-pāk-kon (brush)
ab-xośk-kon (blotting paper)
āb-e mīve-gīrī (juice squeezer)
nūr-afgan (searchlight, projector)

Another simple and practical method for coining new words is simile or comparison. The names of many flowers and plants are indicative of their similarity to an animal organ. For example:

gāv-zabān ('ox-tongue', borage)
zabān-gonješk ('sparrow-tongue', ash-tree)
pīl-gūś('elephant-ear', variegated iris)
gāv-caśm ('ox-eye', a fragrant forest-herb resembling camomile)
mār-cūbe ('snake-stick', asparagus)
caśm-e bolbolī ('nightingale-eye', cowpea)
zabān dar qafā ('tongue-in-nape', delphinium orientale)
tāj-e xorūs ('cock's crestcomb', amaranth)
se-pestān ('three-breasted', sebestens)
meimūm ('monkey', name of a creeping plant)

The names of some of the eatables also belong to this category:

gūś-e fīl ('elephant's ear', a kind of sweets)
sāq-e 'arūs ('bride's shank', a sort of bread)
ka'b al-γazāl ('deer's ankle', a sort of sweet)

The following words have been formed by the process of simile or comparison:

nargesī ('narcissus', a kind of dish with eggs and vegetables)
gol-dar-caman ('flower in garden', a kind of dish with brown spinach spread over eggs)

Another method to form new words is by combining two words with independent meaning, but their combination conveys a third meaning different from the two. The following Persian words belong to this category:

jovāl-dūz (packing needle)
rū-śū'ī (wash-basin)
jā-kāγazī (paper-rack)
jā-raxtī (dress-hanger)
kafś-kan (sill or threshold)
rū-mīzī (table cloth)
zīr-sīgārī (ashtray)
cel-cerāγ (chandelier)
se-carxe (three-wheeler)
dūd-kaś (chimney)

Kashmir Treasure Collection.Digitization by eGangotri

The above words have not been coined by the writers or academies but they have been formed by the general Persian speaking people according to their own taste and temperament.

Derivation means to combine a word with an affix which has no independent meaning and is used only to form new words according to the rules of grammar. The affixes combined with a noun or adjective are either prefixes or suffixes. There is a large number of prefixes and suffixes in Persian and we shall discuss them in detail later on. Here we may refer to the suffix *ak* by way of illustration. This suffix has come down to us in the form of *a* (indicated by silent *h*) or in the form of *e* in the pronunciation of Tehran. We have two sets of derivations in Persian formed by either form of the above suffix along with a noun indicating colour. We see that each word of a pair is quite independent and conveys its own meaning:

zardak (carrot)
zarde (yolk, yellow of an egg)

seyāhak (smut)
seyāhe (inventory)

safīdak (mildew)
safīde (white of an egg)

sorxak (measles)
sorxe (blond)

Similarly, when the suffix *-e* is added to the numbers, it forms new words which imply the number concerned:

panje (five fingers of the hand)
hafte (week)
dahe (the first ten days of Moharram or any other month)
celle (period of particular forty days in winter and summer)
sade (century)
hazāre (millenium)

Again, when the above suffix is added to the words indicating the human limbs new independent words are formed:

sare (way, side as *yeksare* 'one way', 'one-sided')
gardane (mountain-pass)
caśme (brook)
labe (edge)
dandāne (teeth of saw, etc.)
gūśe (corner)
tane (trunk of a tree, etc.)
kamare (tool-box in the boats)

Kashmir Treasure Collection.Digitization by eGangotri

sāqe (stem, stalk)
angośte (farmer's fork)
daste (handle)
pāye (leg of a chair, etc.)
dahāne (mouth, opening)

Other Persian suffixes that are used in forming new words with a noun or adjective are:

kade, *gāh*, *zār*, *var*, *vār*, *vāre*, *mand*, etc.

Borrowing of the foreign words is popular in all the languages. As a nation imports an agricultural or industrial product from a foreign country or adopts the alien manners and customs, it generally accepts the exact or modified foreign words to describe the particular things or ideas.

In each language can be prepared a more or less detailed list of loan-words which belong to one of the following categories:

(i) natural products

(ii) industrial products

(iii) cultural matters.

The names of some natural products, both agricultural and mineral, migrate to other lands along with the products and find their way into the local language of the people. In Persian, the word *cāy* (tea) has come from China; *felfel* (pepper) is originally Indian and *tanbākū* (tobacco) belongs to the language of the American Indians from where both the plant and its name found their way into all the languages and countries of the world.

The industrial products, exported by a country, generally carry their names also to the foreign lands. For example, the following words have been adopted in Persian from other lands:

dīs (dish)
estekān (a small glass)
gīlās (glass)
samāvar (samovar)
prīmūs (primus stove)
pārc (a kind of jar)
fer (cooking range)

Similarly, the names of instruments and tools have been borrowed in Persian from the western languages; *e. g.*
otomobīl (automobile)
telefon (telephone)
tolombe (pump)
māśīn (machine)

Kashmir Treasure Collection.Digitization by eGangotri

teren (train)
trāktor (tractor)
telgrāf (telegraph)
rādeyo (radio)
televīzeyon (television)
grām (gram)
grāmāfon (gramophone), etc.

As for the cultural words borrowed from a language, many examples can be given. The religious terms of Islam, which found their way to Persian along with the Arabic language and were not known in Iran before the advent of Islam to this land, belong to this category. For example:

zakāt (charity as prescribed by Islam)
hajj (pilgrimage to Mecca)
jehād (war for the cause of Islam)
aδān (call for the daily Muslim prayer)
eqāme (to stand collectively for the Islamic prayer)
tayammom ('ablution' with pure soil)
vozū (ablution or washing the hands mouth, face, arms, feet, etc, before prayer)
qeble (direction towards Mecca)
mehrāb (the 'arch' in a mosque which faces Mecca)
mo'men (believer in Allāh)
kāfer (infidel)
rokū' (bowing in prayer with hands resting on the knees).
sojūd (to prostrate in prayer with the forehead touching the ground)
takbīr (to say *allāh akbar* 'God is greatest') etc.

Another category of loan-words belongs to the social and administrative organisations. In the early centuries of Islam, many such words were adopted by Arabic from Persian and they retained their basic idea in the new language:

esbahbod } (commander-in-chief)
sebahbod }
marzobān (a general of the confines)
dīdbān (watch, guard)
barīd (courier, messenger)
dīvān (tribunal of justice or revenue)
mārestān } (hospital)
bīmārestān }
bārjāh (royal court)
roznāmaj (daily report)
sak (written acknowledgment of debt)

Kashmir Treasure Collection.Digitization by eGangotri

softjah (bank draft)
mavānīδ (omissions)
bahraj } (bad, false
nabahraj, } etc.)

In Persian, too, we have many social and administrative terms that have been adopted from the western languages, *e.g.*

gomrok (customs)
bānk (bank)
zhāndārm (gendarme)
zhāndārmerī (gendarmerie)
post (post, mail)
kābīne (cabinet)
ārśīv (archives)
būdje (budget)
komīseyūn (commmission)
konfrāns (conference, lecture)
sempozeyom (symposium)
semīnār (seminar)
ājūdān (aide de camp)
restorān (restaurant)
kāfe (cafe)
sūpar mārket (supermarket)
kāfterya (cafeteria), etc.

Technical and scientific terms of each science and branch of knowledge also find their way from one language to another along with their precise ideas. The number of such terms adopted from European languages is so large in Persian that there is no need for any example.

Another kind of words adopted from other languages belong to drinks, food, dress, jewels, musical notes and instruments, sports, etc. The list can be enlarged with further investigation.[1]

What has been discussed up to now is restricted to lexical change or change of words or the reasons that make a word obsolete and replace it by a new word. Another kind of change that takes place in a language is semantic, *i.e.* the word remains in its original form but its meaning and idea is altered.

The causes of the semantic change may be social, mental or lexical.

By social causes we mean that as the social conditions change, the external application of a word also undergoes some change. Now, in order to describe a new concept or thing the same old word is used which, in the new context,

1. For further details vide *Zabān va Jāme'e* in my book *Zāban-shanāsī va Zabān-e Fārsī*.

Kashmir Treasure Collection.Digitization by eGangotri

conveys the new meaning. No lengthy period is required for a semantic change but sometimes it takes place in a short period or during the lifetime of a generation.

For instance, the idea realised by the modern urban citizen from the word *cerāγ* (lamp, light) completely differs with what was conveyed by the word fifty years or a century ago. Similarly, many other words like *kolāh* (cap), *lebās* (dress), *qalam* (pen), etc., have changed their concept in a short period although the same old words have remained in use.

Here it can be argued that a word conveys the idea of an object or thing only and does not indicate its physical or external form or function. In each language can be found such words which were originally used for a particular meaning but they have been retained in the language even after the original conditions have completely changed and the original purpose or use or application of the word has altered.

To illustrate the point, the Persian words *mei* and *mol* may be quoted. These words originally meant 'honey-syrup' which, when fermented, creates a sort of intoxication. Later on, when grape juice was fermented, the same original words were used for the new drink.

Another example is the word *daxme*. It means 'grave' in Dari Persian and comes from the same root as the word *dāγ* meaning 'to burn'. The word reminds of the times when the Aryans burnt the dead bodies, and the place where the burning of the dead bodies took place was called *daxme* (place of burning). However, the custom of burning the dead bodies was given up in Iran much earlier, probably along with the advent of Zoroastrianism, but the original word has remained and now it means 'the place where the Zoroastrians lay or bury the dead body' although no burning takes place there.

Yet another example is the word *sougand* which originally meant 'burning' and figuratively 'sulphur water'. It reminds us of the days when 'taking sulphur water', like passing through the fire, was one of the methods to prove that one was honest to one's oath. Later on, this practice was completely given up and forgotten but the word *sougand* is still construed with the verb *xordan* (to take) and conveys the aim and object of 'taking sulphur water'.

Similarly, the word *savār* (rider) which is now used in our daily life, comes from the Old Persian word *asa-bāra*. Its first part *asa* (*asb*) means 'horse' whereas the second part is a derivative of *bordan* (to carry). The word thus means 'one who carries a horse' or 'one who is carried by a horse'. But today the word *savār* no longer reminds us of a horse and we use it with car, bus and aeroplane. In other words, the meaning of 'riding' has completely changed as a result of the social changes but the word *savār* has been retained and is used in quite new situations.

Kashmir Treasure Collection.Digitization by eGangotri

The mental factors that cause semantic change, lead the mind from one meaning to another on account of the relationship existing between the two. This relationship can be described as 'semantic proximity' and may be of various types such as:

(i) Relation between the cause and the consequence.

(ii) Relation between the whole and the part.

(iii) Relation between the container and the contained.

(iv) Relation between the place and the occupant.

When a word is used in its figurative meaning, generally one of such relations exist between its literal and figurative meanings. However, the figurative use falls under one of the two important categories called by us *tousī'* (*generalisation*) and *taxsīs* (*particularisation*).

Generalisation means to generalise or enlarge the original basic meaning of a word in such a way that it may involve the greater part or portion of the original meaning. The use of the particular for the general or the part for the whole or the species for the genre belongs to this category.

For instance, a proper noun sometimes assumes the meaning of the common noun, such as the name of a tribe or group of people possessing a particular quality or engaged in a particular trade or profession, is used as a common noun to indicate that quality or profession.

Khāqāni says:

īn ast hamān dargah kū rā ze śahān būdī
deilam malek-e bābel, hendū śah-e torkestān.

(This in the same royal court where the king of Babylonia served as a guard and the ruler of Turkestan as a slave.)

Here *deilam* has been used to mean 'guard and watch' and the word *hendū* for 'slave and servant' although both of them are the names of particular tribes or peoples.

The word *gol* originally meant 'rose' and was used in this meaning in Persian literature just a few centuries ago. But now it has been generalised and means 'a flower' in general whether it is rose or judas or jonquil or eglantine or voilet or any other kind of flower.

Similarly, the word *nāb* originally meant 'not mixed with water'. In Avestan *maδu anāpem* means 'wine not mixed with water'. But the word assumed a general meaning in Dari Persian and now *nāb* means 'pure' and 'unadulterated'.

The word *parçam* originally meant 'the strap or thread made of the hair of wild stag and attached to the top of the standard or banner'. Now it means the entire standard. Thus, the name of a particular part is applied to the whole of it.

Kashmir Treasure Collection.Digitization by eGangotri

Sometimes, the name of a distinguished member of a familly or dynasty is generalised for all the members of the family or dynasty. For instance, *Qeisar* (Caesar) was the name of a Roman emperor but later on every Roman emperor was called *Qeisar* and the Arab grammarians found its plural as *qayāserah*. Similarly, *xosrou* was the name of two Sasanian rulers but later on all the Sasanian kings were called *xosrou*. By and by the word was generalised to mean simply 'a king'.

To this category belongs the use of the following words in a general sense:

Rostam 'hero, warrior'.
raxś 'a horse'
'amr } 'any person in general'.
zeid }
mādar-e foulād zerah 'an old, ugly and cunning woman'.

Particularisation, as against generalisation, means to limit or confine the original meaning of a word like the use of the general for the particular or that of the genre for the species.

The words *xoreś* and *xorāk* originally meant 'food' but now each them means a particular kind of food. Similarly, the word *māl* means 'wealth and money' but some sections of the society, particularly the villagers, use it to mean 'quadruped'.

Śarāb and *śarbat*, both meaning 'drink', are now used to mean special drinks. The former means 'wine' while the latter 'sweet cold drink'.

Torbat originally meant 'earth'. Then it was particularised to mean 'the earth where a dead body is laid to rest' or 'the earth put on the dead body'. Now it means 'grave' as indicated by the following sentence of *Golestān*:

bar sar-e torbat-e yahyā payāmbar mo'takef būdam

(I had retired to the grave (tomb) of Prophet Yahyā.)

The word *namāz* originally meant 'respect and reverence' and has been repeatedly used in this sense in the *Shāh-Nāme*:

co āmad be nazdīk-e taxtaś farāz
bar ū āfarīn kard o bordaś *namāz*

(When he approached the royal throne, he praised the king and paid reverence to him.)

But now the word signifies a special meaning 'the Islamic prayer', equivalent to the Arabic *salāt*.

Another example of particularisation is *kebrīt* which is the altered form or pronunciation of *gūgard* (sulphur) and has been used in this sense by the classical Arabic and Persian authors. But now it means the match box or

Kashmir Treasure Collection.Digitization by eGangotri

cover used to kindle fire in place of flint. Sulphur is only one of its ingredients.

Another kind of factor that causes semantic change is lexical. It so happens that when two words are generally used together, the meaning of one of them dominates the other. In other words, one of them substitutes the group of words. For instance, one of the prerequisites of Islamic worship, particularly in the daily prayer, is *hozūr-e qalb* (presence of heart or spiritual concentration). The combination of these words was used so much that now the word *hozūr* alone conveys the whole idea, as indicated by the following couplet of Hāfez:

mī tarsam az xarābī-e īmān ke mī barad
mehrāb-e abru-e to *hozūr* az namāz-e man.

(I am afraid that my faith will be ruined because thy arch-like eyebrows are disturbing my spiritual concentration in the prayer).

Other examples are *khvāje* instead of *khvāja-e haram* (keeper of the imperial harem) and *mehtar* in place of *mehtar-e establ* (chief of the stable).

The term *rouze xānī* also belongs to this category. There was a book entitled *Rouzat al-Shohadā* by Molla Hosein Kāshefi on the tragedy of the Shi'ite Imams. During the Safavi period it had become customary for the Mullas to read from this book while speaking on the tragedy of Karbala. By and by, the phrase *Rouzat al-Shohadā xāndan* (to read *Rouzat al-Shohadā*) was abreviated as *rouze xāndan*. Now, the word *rouze* in *rouze xānī* has lost its original meaning 'garden'.

Another instance of semantic change caused by the lexical factors is this that a word less frequently used assumes the meaning of another similar and more commonly used word or a meaning closer to it. The word *ravīye* means 'thought and consideration' in Arabic but there are many examples to show that even the established Persian writers have used it almost as a synonym of *raveś* (method, manner, etc). Another word is *madhūś*, the Past Participle from *dahśat*, meaning 'frightened' or 'afraid' but on account of its similarity with *bīhūś*, it is now used as a synonym of *mast* (intoxicated):

pīr dar sadr o mei-kaśān gerdaś
pāra'ī mast o pāra'ī *madhūś*

(The old man of the tavern is sitting in the centre surrounded by the revellers, some of whom are drunk and some others are intoxicated).

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Chapter XII

VARIOUS KINDS OF LANGUAGES

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Various Kinds of Languages

The number of languages used by the three billion inhabitants of the globe is estimated at 2796. But this number is purely speculative because there is no definite standard to determine the dividing line between two languages. Many dialects or substandard languages must have not been included in this figure. Apart from this, the linguists do not agree on a single definition of language. We may say that a language or dialect which is not understood by the strangers should be taken as an independent language. But even this definition is not exact, because 'understanding' has different stages. A person whose mother tongue is Persian will not understand English, French, Russian or German at all. But he may understand Arabic or Turkish to some extent because, though these languages are independent, they share some words with Persian. On the other hand, the Iranian dialects Gīlaki, Kurdish or Māzandarāni are little understood by him because in spite of their closeness to Persian, they are quite stranger for a common Iranian. So the only general standard which seems to be right for defining two different languages is this that when two persons require an interpreter for communicating to each other, it can be said that two different languages have been used.

But how to classify the numerous languages of the world? Some of the scholars have tried to classify them according to their grammatical structure. This classification divides the languages into three groups:

(i) Monosyllabic
(ii) Agglutinative
(iii) Inflectional

As is evident the *monosyllabic* languages have monosyllabic words only and every word in these languages has a fixed form. The single syllable conveys the entire meaning of the word whether it is concrete or abstract. The grammatical nature of each word, a noun, verb, adjective or adverb, is determined by its particular order in the sentence. For example, in the Chinese *ta* has several meanings. If it precedes a word, it serves as an adjective or adverb; e.g. *ta jen* (great man). But when *ta* follows a word it serves as a verb or abstract noun; e.g.

jen-ta (Man becomes great or man is great or greatness of man).

Kashmir Treasure Collection.Digitization by eGangotri

Similarly, the word *li* means 'inside' and followed by *uo* it means 'in the house'. *Y* means 'to use' but when it precedes another word it means 'with', e.g.

Y-çang (with stick).

As a matter of fact, Chinese does not have the various parts of speech like noun, verb, adjective, preposition, etc. There is no plural sign in this language. *Sie* added to a noun signifies 'many more'. On the other hand *yi* used with a noun means 'only one'. Except these two, there are no particular words for singular and plural. *Co-pi-ma* means 'this horse', as well as 'these horses'. The verb in the Chinese does not have the Past, Present or Future nor does it have the different Modes like indicative, subjunctive, conditional, etc.

The monosyllabic languages do not have as many words as it seems apparently because of the fact that the same word pronounced or spoken with different accents or tones gives different meanings. For instance, *tao* may mean 'to carry away', 'to reach', 'to cause to dress', 'standard', 'wheat', 'to take', 'path', etc. according to the different accents with which it is spoken.

The *agglutinative* languages are those in which the mutual relationship of the words or their secondary meaning like person, number and tense are described by separate parts added before or after the root word. These parts alway maintain their independent entity and they are never combined with the root word to form a new combination. Moreover, when added to other words, these parts do not change or alter.

In order to illustrate the point, an example is given from Turkish. In this language *ev* means 'house' and *dan* mean 'out of' or 'from'. Thus *ev-dan* means 'out of the house' or 'from the house'. When the plural sign *-lar* is added to the noun it becomes *ev-lar-dan* (out of the houses).

As against Persian, the plural sign in Turkish is only one whether it is added to a noun, pronoun or verb. In Persian each of the above categories have different kinds of plural:

	Singular	Plural
Pronoun	*ū* (he)	*īšān* (they)
Noun	*xāne* (house)	*xānehā* (houses)
Verb	*raft* (He went)	*raftand* (they went)

But in Turkish, the same plural sign is added to a pronoun, noun or verb:

	Singular	Plural
Pronoun	*o* (he)	*o-lar* (they)
Noun	*ev* (house)	*ev-lar* (houses)
Verb	*getdi* (He went)	*getdi-lar* (They went)

Kashmir Treasure Collection.Digitization by eGangotri

Thus, the Turkish sentence

O-lar ev-lar-dan getdi-lar

means 'they went out of the houses'.

In the Hungarian language

Hal-hat--at lan-sag-om-at

means 'my life'. But the individual words of this phrase mean as under:

hal=	to die
hat=	the sign of the transitive verb
at =	can, could
lan=	word of negation
sag=	noun suffix
om=	sign of the first person, singular
at =	sign of the object.

Thus the phrase means

'The quality which I have, that I cannot be taken as dead'.

In the *inflectional* languages, on the other hand, the inter-relation of words and their secondary meanings are described by such words that are not independent in their meaning and whose function is no more than establishing particular relationship among the words. These words are called *harf* (auxiliary word). For example, when we say

az xāne (from the house)
dar xāne (in the house)
be xāne (to or into the house)
bar xāne (on the house)
xāne rā (the house, accusative case)

none of the words *az*, *dar*, *be*, *bar*, *rā* conveys an independent meaning and simply establishes the relation of the root word *xāne* with other parts of sentence.

But the more important characteristic of this group of languages is this that in order to describe the secondary meanings, a word changes its form. For example:

pedaram (my father)
pedar-e mān (our father)
pedarat (thy father)
padar-e tān (your father)
pedaraś (his father)
pedar-e śān (their father)

Now *am*, *-e mān*, *-at*, *-e tān*, *-aś* and *-e śān* have changed the form of the basic word *pedar*. None of them is used separately nor does it convey an

Kashmir Treasure Collection.Digitization by eGangotri

independent meaning. This function of the auxiliaries becomes more evident when they are attached to the verbs of inflectional languages:

mī ravarm (I go)
mī ravī (You go)
mī ravad (He goes)

mī ravīm (We go)
mī ravīd (You go)
mī ravand (They go)

None of the words *-am*, *-ī*, *-ad*, *-īm*, *-īd*, and *-and* has an independent meaning or used separately. Therefore, it cannot be said that these words have been attached to the above verbs; rather the root word has changed to convey its secondary meaning. This change of form is called *inflection* and the languages having such structure are called *inflectional* languages.

With the help of this method known as 'structural classification' the linguists have tried to classify all the languages of the world in three groups:

1. Monosyllabic languages: Chinese, Japanese, Siamese, Burmese, Tibetan.

2. Agglutinative languages: Dravidian (including Telugu, Tamil and Malayalam) and Munda in South India; Bantu (spoken down the Equator in Africa), Hotentot-Bushman, Malayo-Polynesian languages including the languages of Talaka, Philippines, Java, Malagasy (in Madagascar), Fiji and northern islands of Australia. About 1200 different languages spoken by the natives of America are also included in this group.

3. Inflectional languages: The prominent members of this group are Indo-European languages including Persian and other important languages of the civilised nations of the present world, like English, Russian, French, German, Italian, Spanish, Swedish, Norwegian, Danish, Dutch, the languages of Pakistan, Afghanistan, Tajikestan and North India.

To this group also belong the Semitic or more properly Semito-Hamitic languages which include Arabic and Hebrew, the old languages Assyrian, Cana'anite, Aramaic, Malatic, Coptic or Old Egyptian, the current languages of North Africa and Ethiopia.

However, the classification of languages according to their type and structure is no longer accepted by the linguists because they have realised that such classification does not clearly and positively determine the structural characteristics of the languages. The characteristics assigned to each of the three types, are not possessed by any language fully and distinctly. On the other hand, these characteristics can be traced in any language, with the difference that one characteristic is more prominent in one language while the other characteristic is more dominant in another language. The points regarding the structure of various languages are so numerous and complicated that they cannot be explained so easily and the basic differences of languages cannot be determined with their help.

Kashmir Treasure Collection.Digitization by eGangotri

Apart from this, the above classification has no scientific use and renders no help to the linguists in their research and study of languages. That is why this classification is rarely referred to or used in modern linguistics.

Though the linguists have not reached a definite conclusion by classifying the languages according to their structure nor have they found any scientific use of this method, yet the discovery of inter-relation in respect of some languages has served as an introduction to comparative and historical linguistics. The scholars concerned with lexicography were aware long ago that similarities exist among some languages. Their attention was drawn to this point probably by the translations of the holy books, prepared and published by the Christian missionaries. On a comparative study of these translations in different languages, it was found that some words are quite similar in Germanic and Persian. This gave birth to the concept that a sort of close relation exists between these two languages. This theory was confirmed towards the end of the sixteenth century by a scholar named Bonaventura Vulcanius. Afterwards, other scholars discovered such similarity among other languages also.

But the special study of this concept began from the time when the Europeans belonging to various sections of the society-priests, merchants, politicians-reached India and acquired familiarity with Sanskrit. It was in the sixteenth century that an Italian scholar named Sassetti discovered the similarity existing between some Indian and Italian words such as the numerals. By the eighteenth century, the Europeans had obtained quite fair knowledge of the Indian culture. It was during this period that P. Coeurdoux, the French priest and William Jones, the English judge, put forward the theory that since Sanskrit, Greek and Latin are the offshoots of the same tree, a close similarity exists among them. This theory was substantiated scientifically by the German scholar Frederick Schlegel in 1808.

Thereafter, another German scholar Franz Bopp made the first comparative study of these languages in 1816 in a scientific way and compared the inflectional systems of Sanskrit, Greek, Latin, Persian and Germanic with one another. He wanted to trace the Sanskrit original of each inflectional form in the latter four languages which were comparatively modern than Sanskrit (1833-1849). His claim was later rejected by the scholars engaged on this subject but it gave birth to the science of comparative grammar and later on to the Historical Linguistics and History of Language.

Comparative Method

When we compare different languages with one another, we may come across numerous points of similarity between two or more languages. These points may be of various kinds:

The similar points are sometimes related to the basic structure of the languages, which indicates that the languages resemble each other in their

Kashmir Treasure Collection.Digitization by eGangotri

structure. Now, this similarity might have resulted from the fact that the similar languages are the offshoots of a parent language which had a definite structural system, and the similar systems observed in the offshoot languages are, in fact, the continuation of the original. In such case, it can be concluded that the languages concerned are related to one another.

But merely these points are not sufficient to prove that the apparently similar languages have branched off from the same tree. At the same time, a few significant structural differences between two languages are not enough to prove that these languages are not related at all. The grammatical systems of Persian and English or Persian and Russian, for instance, have few points of similarity, yet we know that they are historically related to each other.

Sometimes two or more languages resemble in respect of their matter, such as common phonemes or frequently used sounds. But these points, too, cannot prove positively that the languages concerned have a common origin. At the best, they can be of some use in our investigation. For instance, several different languages have the same definite sounds for describing the common feelings. For example, negation is generally described by a monosyllabic word including a nasal phoneme (m, n) in the numerous European, Iranian and Indian languages as well as Semitic, Coptic, Sumerian, Malay, Arabic and Hebrew although all these languages are not related to one another.

There are only a few cases of similarity which can be taken as the positive proof of the relationship of languages, and each of them, too, does not carry equal significance.

Sometimes two languages have similar words in pronunciation and meaning, but it may be merely incidental. For example, the Persian *bad* and English *bad* are similar yet, in spite of the relationship existing between these two languages, these words have no relation whatsoever and have been derived from entirely different roots.

Similarly, the lexical and semantic likeness in two languages is the result of adaptation and borrowing, and sufficient examples of the same have been given in the preceding chapter.

Likewise, the similarity between two languages in respect of the matter is not enough to lead us to a scientific conclusion and prove the relationship of the languages. Unless we find several examples denoting the distinct characteristics of the languages and in the light of these examples frame rules and laws to determine the nature of phonetic similarity and contrast in the languages, their relationship cannot be established. The synonyms in two languages apparently give us no rule because no similarity seems to exist between the two. But their relation is established with the help of analogy. For example, the word *erku* in the Armenian and *do* (two) in Persian have no apparent similarity but when we compare some other Armenian words starting with *erk* with their synonyms in Greek, Latin, Sanskrit, Old Persian and Avestan, we

Kashmir Treasure Collection.Digitization by eGangotri

find the law that the *erk* of Armenian is equivalent to *dw* in Indo-European languages. Thus, a definite relation exists between the Armenian *erku* and the Persian *do* and that proves the common origin of these two languages.

With the help of this method, mentioned here briefly, the scholars have succeeded to group and classify the different languages of the world. As against the classification based on the structure of languages which was given up on account of having no scientific utility, this classification is based on family relationship. According to this method, we divide the languages into different families, each family containing such languages that have a common origin or a parent language from which they have developed in their own way. Unfortunately no document of the original or parent language is available today because it prevailed at a time when the art of writing was not yet invented. Consequently, we do not have any written record of the parent language and we cannot determine the nature of its structure.

Therefore, the scholars have no alternative except adopting the scientific method of making a comparative study of the offshoot languages and, thus, determine the rules regarding the pronunciation and grammar of the extinct languages. In other words, we may draw the face of the grandmother in the light of the features of her grandchildren.

The fundamental and important families of languages discovered so far with the help of the comparative method and accepted by the linguists, are as follows:

1. **Indo-European Family**: The parent of this family is the presumed language designated as *Indo-European* or *Indo-Germanic*. The languages descending from this family are now spread throughout the civilised world. Languages spoken in the countries of Europe, Asia or America generally belong to this family. Persian, Spanish, Russian, Swedish, Norwegian, Danish, Dutch, Lithuanian, Latvian and many other languages are the members of this family.

2. **Semito-Hamitic Family**: This family includes the languages that are current in the entire Arabian Peninsula, parts of Iraq, Syria, Lebanon, Palestine, Jordon, North Africa stretching from Egypt to Morocco and from the Mediterranean Sea to the Cancer, Ethiopia, Eritrea and Somalia.

The Semitic branch of this family also included the following languages in ancient period: the Akkadian (Babylonian and Assyrian), Can'anite, Phoenician, Hebrew, Aramaic, Old Hebrew, prevalent in the Arabian Peninsula.

The Hamitic branch had been prevalent in the entire North Africa and included Old Egyptian and Hieroglyphic writing in addition to the Libyan and Berber which are current even today. The Kushitic languages prevalent in some parts of Ethiopia and its neighbouring lands also belong to this family.

3. **Uralic or Finno-Ugric Family**: This family includes the Finnish, Estonian, Hungarian, Lapp and some other languages, prevalent in Siberia, including Samoyedic.

Kashmir Treasure Collection.Digitization by eGangotri

4. **Altaic Family**: It consists of Turkic, Tartaric, Turcoman, Kirghiz, Mongolian (Kalmuk and Buryat), Tungus and Manchu.

Some linguists put both the above families under the general name of the Ural-Altaic family on account of the similarity in the structure of the languages belonging to both the groups. But others prefer to classify them under two distinct families.

Other Families: While classifying the languages of the world, some scholars have traced a few other families of the languages in Asia, Africa, North, Central and South America but the relationship of the members of each family is open to question and has not been unanimously accepted by all the linguists.

Individual Languages: Yet there are many languages which have no relationship with any other language. Some of such languages were spoken by the peoples who have become extinct from the face of the earth while others are prevalent even today. They cannot be grouped under one or more families and the only relationship that can be established among some of them is of geographical nature. So the languages which are or have been current among the different peoples of one region may be grouped together, as for example, *the Asianic*, consisting of the languages that had been prevalent in the ancient period in West Asia and had no relation among themselves or with the known families of the languages. Two of such languages, Sumerian and Elamite, are significant for the readers of this work. Both of them were spoken in the far ancient period by the people who lived in the south-western part of the Iranian plateau.

Another group of such languages is called *Caucasian* by the linguists. They have a limited number of speakers and the only relationship that exists among them is this that they are or had been current in the Caucasus.

A great number of languages prevalent in India, South-east and East Asia or those spoken by the natives of Central and Southern Africa and America are regarded as individual languages.

Kashmir Treasure Collection.Digitization by eGangotri

Chapter XIII

INDO-EUROPEAN FAMILY OF LANGUAGES

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Indo-European Family of Languages

The numerous languages whose relationship were established through the comparative method and who have all originated from a common parent, Indo-European language, have been, from the ancient times till today, the means of expressing the noblest ideas and have served as the communication link for the most civilised peoples of the world.

The speakers of these languages possessed greater administrative faculty and had comparatively superior social organisations and more valuable culture. By virtue of these qualities, they conquered the whole Europe, the important regions of Asia and Africa and in the recent times the entire America. Throughout these lands they propagated their language along with their great culture and civilisation.

The relationship existing among these numerous languages is so complex that a layman can hardly notice it in the beginning. According to linguistics, the *related languages* are such languages which have developed, in their own way, from a parent language prevalent in ancient times. The group of such languages are called *a family of languages*. Since each member language of a family develops in a particular way under its own circumstances, we find their present form more or less different from one another. However, the term *relationship* is taken in an absolute sense, irrespective of its extent or degree.

People speaking a language are divided, in the course of time, into several groups and tribes. Each of them, separated from each other, settles in a far-off land. Now the parent language, spoken by each group, develops in its own way due to the reasons stated in the previous chapters. As a result of it, the mode of pronouncing or articulating the phonemes and the structure of the words change. Moreover, as the intellectual and social level of the emigrants rises and they come into contact with other people speaking different languages, they borrow new words or assign new ideas to their existing vocabulary. However, the basic structure of their language remains stable or it alters in a way that, by means of the comparative method, its original form can be traced.

Kashmir Treasure Collection.Digitization by eGangotri

For example, let us notice the various inflectional forms of *būdan* (to be) for the third person, singular in different Indo-European languages:

Sanskrit	*asti*
Old Greek	*ésti*
Lithuanian	*esti*
Slavic (Old Russian)	*jesti*
Latin	*est*
Germanic	*ist*
French	*est* (è)
English	*is*
Persian	*ast*

The different forms of this inflection may be traced in the numerous languages prevalent from the Strait of Gibraltar to Vladivostok and from Iceland to Calcutta. To this can be added the entire America where the European languages have been carried by the emigrants.

If we had known the parent Indo-European language, it would have helped us to fully understand how each modern language has developed in its own way. But unfortunately its trace seems to be lost for ever. Thus, the Indo-European language is a presumed language and it is only by means of circumstantial evidence that we know of its existence.

However, since much record is available in its offshoot languages, we can presumably determine, by means of the comparative method, the structure of the Indo-European language or, in other words, can build it anew. But we cannot perform the miracle of reviving into life the person who has been dead for several thousand years. Even the scientific method is of little help in recognising exactly the language that had been the parent of the current languages of the Indo-European family. It will, at the best, introduce us probably to some of the original features of the parent language as observed in the records of ancient languages or noticed in the living current languages. For example, in the light of the inflection of *būdan* (to be) in various languages given above it may be said that it might have existed in the form of *esti** in the Indo-European language.[1]

The evolution and development of the various languages descending from the Indo-European family is not of the same degree and standard. Some of them developed very fast while others have still remained almost in their original form. The Iranian languages spoken by the great conquerors and spread throughout the vast land, for instance, developed much earlier than other languages of the Indo-European family. As against them, the Lithuanian, as prevalent today, is very close to the parent language and, in its developmental stage, it may be equated with the Avestan and Old Persian.

1. Such words of the Indo-European language, formed on the analogy of its offshoot languages, are indicated with an asterisk.

Kashmir Treasure Collection.Digitization by eGangotri

As the Indo-European peoples scattered in a vast land and the various groups were separated from one another, the languages of each group developed in its own way under its particular conditions and circumstances. It seems that even when these peoples lived in the same region, they were probably divided into several groups and the language of each group had its own trends or characteristics. After they were separated from one another, each language developed independently under the impact of its own trends which became stronger by and by.

In any case, the original language had assumed different forms from the earliest period of history as is evident from its extant records. Later on each of its forms also developed in its own way in the course of time.

In short, the numerous languages belonging to the Indo-European family, are of two distinct kinds: *old and new*, irrespective of history.

The former kind, also called *synthetic*, consists of such languages in which the nouns, pronouns and adjectives are inflected in accordance with their position in the sentence, and in which the verb structure has some definite characteristics.

The other kind of languages, also called *analytic*, are characterised by the total or partial elimination of inflection in respect of nouns, pronouns and adjectives. In such languages the relationships of the various parts of a sentence are described by means of conjunctions, prepositions, etc. or by the particular order of the words in a sentence. However, it should be noticed that these characteristics are general and exist in each language, both synthetic and analytic, at every stage of its development. The division is made simply in view of the majority of the cases.

There are several theories about the original settlement of the Indo-Aryan people and each group of the scholars regards its own theory as creditable and tries to substantiate it. According to one theory accepted by a large number of scholars, the Indo-European people lived on the shores of the Baltic Sea before they set out for migration in several groups. The other theory which seems to be more creditable, stipulates that the Indo-European people originally lived in the plains situated to the south of Russia and north-east of Iran. All the speakers of the Indo-European languages belong to the white race although those living in the southern and hot regions have become somewhat dark.

The fundamental and important branches of the Old Indo-European family are as under:

Hittite, Hieroglyphic Hittite, some Asianic languages, Tokharian, Greek, Italic, Albanian, Germanic, Celtic, Baltic, Slavic, Armenian, Aryan (Indo-Iranian).

1. **Hittite Group**: The languages mentioned under this group have been recognised recently. The greater part of the documents written in these languages was discovered during excavations at Boghaz Kyoi (150 kilometres

Kashmir Treasure Collection.Digitization by eGangotri

east of Ankara in Turkey) carried out in the beginning of the twentieth century. It was in 1916 that the name Hittite was assigned to this language group. Afterwards, the various languages found in the stone inscriptions of the Hittite people were investigated and recognised properly. The several thousand stone tablets discovered in the Hittite, pertain to the period from the nineteenth to fourteenth century B.C. The Hittites were a group of the Indo-European people and ruled, for several centuries, over an extensive area of Asia Minor. The fall of their kingdom seems to have taken place around 1200 B.C. at the hands of the foreign invaders.

The Hittite language was written in the Cuneiform character adopted from the Akkadian script. It abounds in loan-words borrowed from the local Asianic and neighbouring languages.

Some other languages have also been discovered in this region. One of them, written in hieroglyphs, is called *Hieroglyphic Hittite*. However, the study of the Hittite languages which embody the oldest specimens of the Indo-European family of languages, is yet incomplete.

2. **Tokharian Language**: This name is applied to a member of the Indo-European family of languages, which is clearly distinct from other Indo-European languages and is entirely different from its neighbouring Aryan languages. Many texts in the Tokharian were discovered in Chinese Turkestan in the beginning of the twentieth century. This language, however, should not be confused with that spoken in Tokharestan (a region of the north-eastern Iranian plateau), which was an Iranian dialect.

The Tokharian texts are written in the Brahmi script. The contents of these texts generally pertain to Buddhism and have probably been translated from Sanskrit. The language used in these texts is of two kinds. One of them is called *Tokharian A* prevalent in the Agnean region. The other called *Tokharian B* was current in the Kuchaean region and so it is also called *Kuchaean*. It is not known when these two dialects became totally extinct.

3. **Armenian language**: This language was spoken by the people who lived from the sixth century B.C. in the mountainous region lying between North Mesopotamia, southern passes of the Caucasus and the south-eastern shore of the Black Sea. The Armenian call themselves *Hay*, but they have been designated as *Arminiya* in the rock inscriptions of Darius.

The oldest written record in the Armenian language which has come down to us, is a translation of the Bible pertaining to the ninth century A.D. According to the Armenian traditions, this language assumed the literary written form from the fifth century A.D., when a Christian priest named Mesrop invented the Armenian script consisting of thirty-six alphabets and adopted partly from the Greek and partly from the Avestan characters. The Armenian alphabets are very exact in recording the various phonemes.

The classical or Old Armenian also called *Grabar*, consists of the above translation of the Bible and a few other texts ascribed to a priest named

Kashmir Treasure Collection.Digitization by eGangotri

Eznik. These records show the great impact of the Iranian languages on the Armenian because this region formed part of the Median and Persian kingdoms and it was also directly ruled by the Parthian kings from 66 to 387 A.D.

From the medieval periods, extensive literature generally of liturgical and historical nature, was produced in this language. In recent times the Armenians have contributed significant literary works. The Armenians now speaking this language in the Soviet Republics of Armenia, Georgia and the Don River number about 1,300,000. Other Armenians living in Asia Minor (Iskenderun and Izmir), Syria, Istanbul, Bulgaria, Rumania, India, Egypt and North America also speak this language. The total number of the Armenian speaking people is estimated at 3,400,000.

4. **Greek:** Greek is the language of the Indo-European people who migrated from the north and settled in successive waves or steady infiltration in the Balkan Peninsula, the islands of the Agean Sea and the western shores of Asia Minor. Before the Greeks came to these regions, other people had been living here but their race and language is not known to us. However, it appears from the names of the local places that the language of the original natives of this area was not Indo-European After the Greeks captured this land, they naturally mixed with the local settlers. As a result of it, the structure of the Greek language was affected and it borrowed many words from the local dialects.

It is evident from the oldest extant records that the Old Greek consisted of several distinct dialects, each of which had developed under its own social and political conditions. These dialects are divided into four groups:

(a) *Achaean* : This group of dialects denotes the earliest immigration of the Greek people in the above regions. Some records of these dialects are available in syllabogram which had been apparently used for writing a non-Indo-European language.

(b) *Aeolic*: The north-eastern group of the Greek dialects consisting of the Lesbian in addition to others, which had been a literary language in the seventh and sixth centuries B.C.

(c) *Doric*: The western group consisting of several dialects which later on dominated the Achaean dialects. The records available in Doric indicate that it was not free from the influence of other dialects. Later on, literature was produced in this dialect in Italy and Sicily.

(d) *Ionic-Attic*: This group of the Greek dialects carries greater importance than others from the literary point of view. The great literature produced in this dialect in the fifth and sixth centuries influenced the literature of the entire world and is still admired by the civilised peoples.

The various dialects of Old Greek intermixed with one another from the fourth century B.C. As a result of it, the literary or pure Greek based on the

Kashmir Treasure Collection.Digitization by eGangotri

Attic, came into being. It is this pure Old Greek from which Modern Greek is derived.

The oldest specimen of Modern Greek is the text of the Bible, which linguistically seems to belong to the early years of the Christian era. However, it is not easy to trace the development of the Greek language up to the recent times because the official Greek that prevailed during the East Roman or Byzantine empire (395-1453 A.D.) was, in fact, an artificial continuation of the Old Greek. Even in the recent times there is a tendency to observe some of the classical rules However, a common Greek language has come into being from the eighteenth century and it is regarded as the literary and official language of the country.

The Greek script, which is not uniform, has been adopted from the Phoenician alphabets. It seems, that in the beginning, it was first writtten from the right to the left and then it was reversed from the left to the right. But later on it was finally converted into left-to-right script.

5. **Albanian Language**: This language is a member of the Indo-European family and has been recognised in recent times. The oldest records available in this language belong to the second half of the fifteenth century. Though Albanian is an independent branch of the Indo-European family of languages, its ancient form is not known to us. The language is spoken by the people of Albania, most of whom are Muslims, in addition to other Albanians who have settled in Europe and America. The speakers of this language number about 1,800,000 out of which one million live in Albania.

6. **Italic Group**: The languages belonging to this group were current in the western land of the Indo-European people or more precisely, in the Italian peninsula, where three main languages of this group, Umbrian, Oscan and Latin were prevalent around 400 B.C.

The Umbrian was used in an extensive region in the northern and western Italy but afterwards it was pushed by the neighbouring languages to a small part lying between the Apennines mountains and the left bank of the Tiber River. The only records available in this language are the seven tablets containing religious matter and dated presumably between 200 and 70 B.C. It is not known when this language became extinct.

The Oscan was prevalent in southern Italian peninsula and Sicily. It was used as the official language in some parts of this region. The records that have come to us in this language, pertain to a period between the third and first centuries B.C.

Latin was the local dialect of Rome in the beginning, and that is why it was called *urban language* as against other languages which were designated as *country languages*. By and by, it spread throughout the country and replaced all other dialects completely. Then it dominated the land of Gaul (present France), Spain and North Africa also. Latin remained the academic and

Kashmir Treasure Collection.Digitization by eGangotri

literary language of the whole Europe even much after it fell from the common use and still it is used as the official language by the Catholics.

The expansion of the Roman empire provided the best impetus for the spread of Latin in all the conquered lands. But as soon as the Roman empire disintegrated, the common language used throughout, was replaced by a number of local dialects or languages which had branched off from Latin and are called *Romance languages*. Some of the Romance languages are very important and cover an extensive region, being the official languages of the great civilised countries. Others became extinct in the course of time or they are still spoken in a small region. The chief Romance languages are as follows:

(i) *Italian*: This language consisting of several dialects, is spoken by about 42 million persons. It is current in the entire Italian peninsula, southern part of Switzerland, North Corsica and Nice in South France.

(ii) *Sardinian*: This language is spoken on the Sardinia Island. Consisting of several dialects, it is the native tongue of about 900,000 people.

(iii) *Provençal*: This language is prevalent in parts of southern France and Spain. The number of its speakers is around one million.

(iv) *French*: Spoken by approximately 40 million persons, French is the language of France, parts of Belgium, Switzerland and Canada. The oldest records available in this language, belong to the end of the ninth century A.D.

(v) *Spanish*: Spanish is spoken by 16,500,000 natives of Spain. In addition to that, this language is used in all the countries of South America (except Brazil), Central America, Mexico, parts of the Antilles, California and Texas. The Spanish emigrants have taken this language to the shores of North Africa (Morocco and Algeria), the Gulf of Guinea and Philippines. The speakers of Spanish number about 65,000,000.

(vi) *Portuguese*: The Portuguese language and its dialects are current in Portugal, the Azores and Madeira islands (about 7,500,000 persons) and parts of Spain (more than 2,000,000 speakers). Apart from this, it is the official language of Brazil. It is also used in costal parts of Guinea, Mozambique and the western coast of India. Portuguese has approximately 30,000,000 speakers out of Portugal.

(vii) *Rumanian*: This language is current in Rumania, parts of eastern Europe, Albania and Macedonia. It is spoken by about one million persons.

There are a few other members of the Romance languages but they are less significant so far as the number of their speakers or their literary and political value is concerned.

7. **Celtic Group**: Few records are extant in the Celtic language which was once prevalent in central Europe, Gaul, northern Italy and Spain and had penetrated even into Asia Minor. It consisted of several languages or dialects.

Kashmir Treasure Collection.Digitization by eGangotri

One of them is *Gaelic* current in Ireland and comprising a few dialects. This language found its way into north-eastern Britain and Scotland from the fifth century and became the independent literary language of Scotland from the sixteenth century. However, after the popularity of English in this region, Gaelic declined considerably and today the number of its speakers is very meagre. But Irish is now the official language of the independent South Ireland.

Another member of the Celtic group is *Brythonic* which had been prevalent in Great Britain even before the Roman conquest. During the Roman rule (43-4 0 A D.) it was deeply influenced by the Romance languages. After the Germans conquered Great Britain in the fifth century, Brythonic was pushed to Wales and Cornwall and from there it found its way to French Brittany, the north-eastern region of France.

Brythonic consists of three branches:

(i) *Welsh*: It is the native language of Wales in Britain spoken by about one million persons. Of these, hardly 200,000 Welsh speakers were familiar with English twenty years ago.

(ii) *Cornish*: It had been the language of Cornwall in England, and a neighbour of the Welsh, but from the eighteenth century Cornish has become almost extinct.

(iii) *Breton*: This language found its way to north-western France in the fifth and sixth centuries. According to the census of 1938, approximately 1,000,000 persons spoke Breton and its various dialects. However, French is also used in a large part of this region.

8. **Germanic:** Germanic is the language of the Indo-European people who had settled in the northern part of Europe. It is divided into three branches:

(a) East Germanic

(b) North Germanic

(c) West Germanic

(a) *East Germanic*: An eminent member of East Germanic is the Gothic. The Gothic people had been living in southern Scandinavia from the prehistoric times. During the second century A.D., they migrated to the Black Sea from the basin of the Vistul River and, in the early years of the third century, they established a kingdom in the area situated between the South Danube and Dnepr River. Soon the kingdom was divided into two parts: Visigoth and Ostrogoth. Later on the Gothic people conquered western Europe and a group of them founded Ostrogoth kingdom in Italy in 493 which remained in power up to 555 A.D. The other group established the Visigoth kingdom in Toulouse in 418 which extended to Spain also. It remained in power till the Arab conquest of the country in 711. However, the Gothic language was completely dominated by Romance languages and in due course it fell from use.

Kashmir Treasure Collection.Digitization by eGangotri

(b) *North Germanic*: This language, prevalent in Scandinavia, has preserved some of its comparatively old records. Nearly 150 inscriptions dated between the second and eighth centuries and written in the *Rune* characters, are available in this language.

As a result of the migration and invasion of the speakers of North Germanic, this language spread to the east and west of their original settlement. Soon it was divided into four branches: Icelandic, Norwegian, Danish and Swedish.

(c) *West Germanic*: We recognise this language from the time when it had already been divided into several branches. However, two of its important descendants are German and English.

The *German* language itself comprises High German and Low German, each consisting of several dialects. Modern German is a member of the High German group, which received greater admiration from the Protestants because their leader Luther wrote in this language. Later on, it was adopted even by the Catholics. German has a rich valuable literature and is the native language of 85,000,000 persons living in Germany and Austria. In addition to this, the German people living in central and eastern Europe, North America, South America (Brazil and Argentina) also use this language.

Yeddish, the special dialect of the Jewish people living in central and eastern Europe and having many Hebrew words, is also regarded a member of the High German.

Low German comprises the Dutch and Flemish languages, spoken in parts of Belgium.

As for *English*, it had consisted of several dialects from the beginning. During the fifth and sixth centuries, the Germanic peoples, Angles, Saxsons and Jutes set out from North Germany and made a series of attacks on the southern and eastern parts of Britain and ultimately overpowered the Celtic and British peoples. The various dialects spoken by these people were influenced by the Danish and subsequently by French. Ultimately, from the second half of the fourteenth century, a common language, English, was evolved. Its first centre was London but by and by it spread to the entire Britain pushing back the Welsh and Breton dialects to the northern and western corners of the island.

English has more than 50 million speakers in Great Britain. It became the official and link language even in the Celtic speaking area. The political and economic power of the British nation and its colonial activities have popularised this language to many other regions of the world. Now the greater part of North America (United States and Canada), Australia and New Zealand speak this language. Moreover, it is used as the official and link language in South Africa and the Indian sub-continent. As a matter of fact, English is learnt and used in the greater part of the globe.

Kashmir Treasure Collection.Digitization by eGangotri

The unusual popularity of English has brought about some local changes in it. For instance, the English of North America, Canada and Australia differs from the standard British English in respect of both pronunciation and vocabulary. The American English is constantly developing its own characteristics and showing variations from the original English.

9. **Baltic Group:** It is divided into three branches: *Old Prussian, Lithuanian* and *Lettish.* Old Prussian was current in the eastern Prussia up to the seventeenth century. Lexicographical and liturgical literature is available in this language. Lettish and Lithuanian are still current. The former is a much more developed language but the Lithuanian has retained its ancient form. Up to the nineteenth century Lettish and Lithuanian were merely country languages but later on they assumed the position of literary and national languages.

10. **Slavic Group:** This group is also divided into three branches: South Slavic, West Slavic and East Slavic.

South Slavic is known to us from a comparatively old time. It was in the ninth century that two Christian priests named Cyril and Methodius translated parts of the Bible into this language which was prevalent in the Slavonean region. However, the language of these translations is Old Slavonic written in the Cyrillic script adopted mainly from the Greek alphabets. Old Slavonic had been the common church language of the Slav people in the medieval periods but their native languages Russian, Bulgarian and Serbian are different from one another.

The members of the South Slavic languages which spread from the Adriatic to the Black Sea, are Slavonic, Serbian and Bulgarian.

The *West Slavic* consists of Czech, Slovak and Polish languages. The Czech adopted the Latin characters from the eighteenth century, and as a result of the national upsurge it produced considerable literature in the nineteenth century. Now in Czechoslovakia 8,000,000 persons speak Czech and 2,500,000 persons Slovak.

The oldest records available in Polish belong to the fourteenth century. Now this language is used by 25,000,000 speakers in Europe, 3,500,000 in North America and 150,000 in South America.

East Slavic has also been divided into three branches from the twelfth century.

The first of them is simply called Russian. This language has assumed a fixed definite form from the eighteenth century. Now it is the official, administrative and literary language of the entire Russia. It also serves as the link language among all the republics of the Soviet Union. Morever, it is used in East Europe and a greater part of Asia.

The second branch of East Slavic is White Russian which is now the official language of the Soviet Republic of Belorussia.

Kashmir Treasure Collection.Digitization by eGangotri

The third is Little Russian or Ukrainian, the official language of the Soviet Republic of Ukrainia and comprising several dialects.

11. **Aryan or Indo-Iranian Group**: This group, divided into two branches, Iranian and Indian, has preserved some of its very old records.

The word *Arya*, from which *Erān* and *Irān* are derived, is the name given by the common ancestors of the Indians and Iranians to their family and race. Some of the linguists had been wrongly using the term *Aryan* for the entire Indo-European family of languages but now the mistake has been corrected.

Since some of the languages current in the Indian sub-continent do not belong to the Indo-European family, we designate the Indian branch as *Indo-Aryan.*

Indo-Aryan

The oldest records available in the Indo-Aryan are the *Vedas* composed in Sanskrit. It is difficult to ascertain the exact date of the Vedic texts. The religious hymns of the *Rig Veda* were orally transmitted long before they were put in writing. However, the language used in the *Rig Veda* is said to be not later than the tenth century B.C. Other *Vedas*, for instance, the *Atharva Veda* containing prayers, hymns and charms, have comparatively modern language. The *Upanishads* (the philosophical treatises), the *Mahābhārata* and *Rāmāyana* have been composed in comparatively much modern language.

The Sanskrit records bearing clear dates are not very old, the oldest being from a *Sakae* ruler of India and dated 150 B.C.

The word *Sanskrit* means 'standard language' as against *Prākrit* which means 'slang'.

As Sanskrit became the literary and standard language, the scholars came out to compile its grammar. The Sanskrit Grammar compiled by Pānīnī in the fourth century B.C. is the oldest grammar work in the world. Though Sanskrit has undergone much change on account of its popularity and expansion in respect of meaning and vocabulary, yet its old form is still preserved.

The Prākrit languages are, however, much more modern from the point of linguistic development. They belong to the medieval stage as against the Vedic and Sanskrit languages which belong to the ancient stage. Some Prākrit languages have romantic literature and dramas which are no less valuable than their Sanskrit counterparts. Such languages are called *Literary Prākrit.*

The Indo-Aryan languages are spoken in the greater part of the North Indian sub-continent. The area covered by them is surrounded by the Iranian languages in the north-west, by the Tibetan and Burmese in the north and north-east, by the Munda in the east and by the Dravidian in the south. The

Kashmir Treasure Collection.Digitization by eGangotri

language spoken in the southern half of Ceylon (Sri Lakna) and called *Singhalese* also belongs to the Indo-Aryan group of languages.

There are several Aryan dialects which are spoken in the vast land of the sub-continent. These dialects are grouped as North-Western, Western, Central and Eastern.

The important Indo-Aryan languages now current in India are:

Hindi or Hindustāni, Urdu (which differs from Hindi only in respect of vocabulary), Linda, Sindhi, Gujarāti, Rājasthāni, Marāthi, Bihāri, Oriya, Bengāli, Assamese, Punjābi, Pahāri, Nepāli, Singhalese.

The Indo-Iranian or Aryan languages are now current from the eastern part of Iraq to the Indo-Burmese borders. They are regarded as the most important language family in Asia after Chinese and Tibetan, by virtue of the extensive area in which they are spoken as well as the number of their speakers. The persons speaking these languages are approximately 400,000,000.

Regarding the Iranian branch of the Aryan group of languages we will speak in detail in another chapter.

Kashmir Treasure Collection.Digitization by eGangotri

Chapter XIV

NON-IRANIAN LANGUAGES IN ANCIENT IRAN

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Non-Iranian Languages in Ancient Iran

Before the Aryans came to the historical land of Iran and gave it this particular name, other peoples had been living in the western and south-western parts of the present Iran. All these peoples had their own centuries-old civilisation and culture in addition to their language and literature, from which the ancient Iranians cleverly benefited themselves in one way or the other.

The languages used by these peoples were Sumerian, Elamite and Semitic.

Sumerian

The Sumerian is the oldest written language of mankind. The people known as *Sumer* had settled from ancient times at the mouth of the Tigris and Euphrates rivers or the land between ancient Babylonia and the Persian Gulf. As a race, they resembled none of the neighbouring peoples. Their civilisation and culture, which is oldest of all the West Asian cultures, had probably originated in their first settlement and developed there. However, there are some indications to presume that the Sumerian people might have migrated to this land from the east or north-east.

The Cuneiform was invented by the Sumerians. The development of this script through the course of several centuries can be witnessed in their extant works. The early writings of the Sumerians had pictographic style (3500 B.C.) which gradually developed into alphabets. It was this developed form of the script which the Assyrians and Babylonians adopted from the Sumerians along with their valuable culture.

The Sumerian people seem to be unique in the history of the world peoples. Neither their language nor their culture has any affinity with the languages and cultures of other peoples. The word *Sumer* applied to them, is derived from the Babylonian word *Śumru* which is probably indentical with the name of the land called *Śin'ār* in Hebrew and synonymous with the local word *Kengīr*. The centres of the Sumerian culture and civilisation had been the cities of Nippur, Ur, Kish, Larsa and Lagash.

Kashmir Treasure Collection.Digitization by eGangotri

Quite a large number of clay tablets written in the Sumerian and containing matters of different nature have come to us. Even after the Babylonians captured the Sumerian region and overthrew their government, the Sumerian language remained, for several centuries, as the academic and literary language and enjoyed the same position as Latin did in Europe. Much after this language was no longer used in the daily social life, the secretaries and theologians kept on translating the Sumerian texts, compiling its dictionary or even writing in the Sumerian language itself. Though their writings were not free from flaw and unnecessary innovations, yet this practice continued even when the Babylonian civilisation and culture had reached its zenith.

We mention here the numerical system of the Sumerian language for the sake of illustration. The Sumerians used three bases for their number, *i e.*, decimal, bidecimal and sexagesimal:

aś, geś=	one
min=	two
eś=	three
limmu =	four
i,ia=	five
aś=	six
imin=	seven
ussu=	eight
ilimmu=	nine
u=	ten
u-aś=	eleven
u-min=	twelve, etc.
niś=	twenty
uśu=	thirty
nimin=	forty
ninnu=	fifty
geś=	sixty
geś-niś=	eighty
geś-nimin=	100
geś-u=	(60 × 10)=600
śar=	(60 × 60)=3600
śar-gal=	(60 × 60 × 60)=216,000

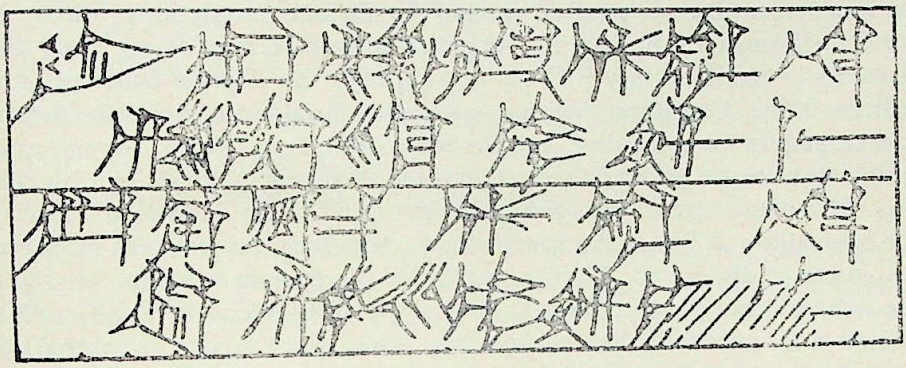
The ordinal numbers are formed by suffixing *kam* to the cardinal numbers:

eś-kam=	third

The sexagesimal system of number was originated by the Sumerians. It was used in Mathematics by many civilised nations for several centuries. Still the

Kashmir Treasure Collection.Digitization by eGangotri

impact of this system remains in the world. For instance, a day is divided into twenty-four hours, an hour into sixty minutes, a minute into sixty seconds and a circle into 360 degrees. All this reminds us of the Sumerian arithmetical system.



Copy of the Sumerian text

Transcription of the text

1. lū-lu nam-mah-dingir-ra-na
   zi-de-eś-śe hé-im-me
2. guruś-e inim-dingir-ra-na
   kū-ge-eś hé-im-i-i

Translation

1. Man should constantly glorify the greatness of his God.
2. The created man should remember the words of his God with purity.

Elamite

The Elamites who held an important place in the ancient history of West Asia, had their settlement in the mountainous region spreading from Mesopotamia to the Iranian plateau including the Zagros ranges, Lurestān and Khūzestān. The word *Elam* is derived from the Assyrian word *elamtu* which is equivalent to the local word *Hatamtu.* The Elamite people have been called by other names also. For instance, they have been sometimes named *Shūshi* on account of their relation to their capital Shūsh known as *Shushu* in Akkadian, *Shushan* in Hebrew and *Susa* in Greek. Sometimes these people were called *Anzāni* or *Anshāni* because their land was known as *Anzān* or *Anshān.*

The land of the Elamites is called *Hūj* in the Achaemenian inscriptions. The adjective *Khūzi* as found in the works of the Muslim historians or the name of the province as *Khūzestān* or of the cities as *Ahvāz* and *Havīzeh* are related to

Kashmir Treasure Collection.Digitization by eGangotri

Hūj. But now the same term *Elamite* is current among the scholars both for the language as well as the people.

During its long history, the Elamite language is recognised in three consecutive stages. The oldest works in this language written in pictography which have not been yet properly deciphered, probably belong to the middle of the third millenium B.C. Thereafter, we find the Elamite inscriptions written in the Cuneiform, adopted from the Akkadian alphabets and dating from the sixteenth to eighth century B.C. In its third stage the Elamite language, still written in the Cuneiform, became one of the official languages of the Achaemenian empire for some time, and the rock inscriptions left by the emperors of this dynasty are generally written in three languages: (Old) Persian, Elamite and Akkadian. Cyrus was given the title of the "King of Anshān". During the excavations at Persepolis, nearly thirty thousand clay tablets, intact or broken, were discovered. They are written in the Elamite script and belong to the Achaemenian period. However, only a few of them have been so far deciphered and published by the scholars. Most of the tablets deciphered are treasury papers or payrolls of the workers building the Persepolis palace and so on. Even then the deciphering of the few tablets has brought to light many points regarding the Achaemenian civilisation and culture.

It is not known when the Elamite language became totally obsolete. However, the statement of Istakhari in his *Al-Masālek va al-Mamālek* that the people of Khūzestān have another language in addition to Persian and Arabic, known as *Khūzi*, which is quite distinct from Hebrew, Syriac and Persian, leads us to believe that the traces of the old language of Khuzestān existed even after a few post-Islamic centuries. Moreover, the authors of *Al-Tanbīh 'alā Hodūth al-Tashīf* and *Al-Fehrest* include it among the languages current in the Sasanian age and the later Muslim geographers point out to its prevalence in Khūzestān. In the light of the above, Khūzi should be regarded as an Iranian dialect.

The Elamite language, like the Sumerian, has no family relation with any one of the old or modern languages. It is only regarded as one of the "Asianic languages" from the geographical point of view.

In the Elamite language, the noun has no declension or case. A noun is either animate or inanimate and it is only the former kind that is pluralised by suffixing -p to it. Apart from this, the common noun receives various endings in accordance with the person.

For instance, if the word 'king' is meant for the first person, it is conveyed by *Sunki-k* but when it is meant for the third person it becomes *Sunki-r*. Its plural is *Sunki-p*.

A noun in the genitive case receives the same suffix as appended to the substantive possessed by it:

Sunki-k sunkime-k 'king of the country' (in relation to the first person).

Sunki-r sunkime-r 'king of the country' (in relation to the third person).

Kashmir Treasure Collection.Digitization by eGangotri

The Elamite verb accepts the active and passive voices and the various modes (indicative, imperative, subjunctive, optative). The verb ending (Pronominal Suffixes) of the Past are as follows:

	Singular	Plural
1st Person	*h*	*hu*
2nd Person	*t*	*h-li*
3rd Person	*ś*	*h-śi*

The following are the personal pronouns of the Elamite:

u=I *nu*=thou *e,i*= he, etc.
ni, ku, elu=we *num*=you *ape, apu,*=they

In spite of the thorough studies made by the scholars about the Elamite language, still many points regarding its morphology and syntax are unknown, and we have to wait for further researches and studies in order to discover them.

The Sumerian and Elamite languages have no relation or family connection with the Aryan languages. But after the Iranian people captured their land, numerous words and terms of these languages might have found their way into the language of the ancient Iranians. This assumption, however, necessitates that the scholars of the Iranian languages should make further study of the aforesaid languages.

Semitic Languages

The Semito-Hamitic family of languages mentioned under the languages of the world is divided into two branches: *Hamitie* and *Semitic.* The latter branch consists of the languages which were the neighbour of the Iranian languages from the oldest times or their speakers lived in a region which was later on dominated by the Iranian race and language or they had political, social and religious relations with the Iranians at any time. It is on account of these relations that the Iranian and the Semitic languages made reciprocal influence on each other.

I-Akkadian (Assyro-Babylonian)

The oldest language of this sub-family is the *Akkadian,* the extant works in which pertain to 2800 B.C. The Akkadian, regarded as the eastern dialect of the Semitic sub-family and sometimes designated as *Assyro-Babylonian,* is the language of a group of the Semitic people who had captured the Sumerian land or the plains lying between the Tigris and Euphrates rivers and afterwards adopted the civilisation and culture of the latter.

There are different views about the period of the Sumero-Akkadian history. Some scholars regard that this period began between 3800 and

Kashmir Treasure Collection.Digitization by eGangotri

3700 B.C. while others put it around 3000 B.C. The latter view is now more preferred.

During the earliest historical period of this people coming down to after 2000 B.C., the power was held by the governments located between the Tigris and Euphrates rivers and in the neighbouring area up to the Persian Gulf. The centre of these governments was first in the northern part of Chaldea known as "Akkad". Later on, it shifted to the previous land of the Sumerians in the south and then to Babylon in the north.

The extensive literature produced during this period which has come to us, consists of mythologies and epics in addition to the legal and judicial texts inscribed on stone figures. Or there are books and letters impressed on wet clay tablets and then baked.

The comparatively older documents exist in the *Old Akkadian.* In this language, the noun had three cases or declensions each concluding on *m.* The vowel *u* indicated the nominative case, *a* the accusative and *i* the genitive or prepositional case. These three cases of the noun i.e. *um*, *am*, *im* resemble the *tanvīn*, called *raf*,' *nasb* and *jarr* in Arabic.

After Babylon became the capital of the kingdom, the *Old Babylonian* language came into being which was comparatively developed in relation to the Old Akkadian, but this language also preserved the three cases of the noun.

In the second millennium B.C. the domination of the Babylonians on the land between the Tigris and Euphrates along with the neighbouring regions came to an end and their land, often subjected to ravage and plunder, remained under the alien rule for long periods. Ultimately it came under the rule of the northern neighbours.

Around 2400 B.C. a Semitic kingdom came up in the mountainous part of the Tigris valley.

During the second millennium, the kings of this country which had its capital first at Assur and then at Nineva, were crowned with great victories. They engaged themselves in war against their powerful neighbours on the issue of ruling West Asia. The Assyrian empire which had overthrown the weak Babylonian government, was put to an end a little before 600 B.C. by the Iranian Medes.

The oldest texts of the Assyrian language closely resemble the Old Babylonian, but on the whole, they have generally preserved the characteristics of the Old Akkadian. The tablets discovered in Kul Tape are the extant works in the Assyrian language.

An important collection of the laws and regulations pertaining to the period of the Assyrian domination, has come down in this language. However, the royal inscriptions were written in the Babylonian language in the same period. In the Assyrian of the later period, the rules of the noun declension are observed on a very limited scale.

Kashmir Treasure Collection.Digitization by eGangotri

Ultimately a new southern kingdom came up in Babylonia which lasted from 626 to 539 B.C. It was in this year (539) that the Iranians conquered Babylonia under the command of Cyrus. The language used in the above government is called *New Babylonian.* It had no noun declension and the *m* concluding the noun is sometimes written as *w* in this language.

After the fall of Babylonia, the Akkadian language did not last as a conversational language for long. From the fourth century B.C. till the birth of Christ, it remained only as a written and liturgical language. During this period, the place of the Akkadian was taken by the Aramaic language both in conversation and official use.

The script used for the Akkadian language was the same Cuneiform which the Semitic people had adopted from the Sumerians. The Sumerian Cuneiform was pictographic in the beginning or, in other words, each symbol described a visual picture or something resembling it. Afterwards, in addition to the particular thing, the symbol signified the first syllable of the name of that thing. For instance, the symbol of the star read as *ana* meaning 'sky' or as *dingir* meaning 'god' was also used for the syllable *ana* in other words.

The Akkadians preserved the pictographic value of these signs but they read these signs in their own language. In other words, they read the sign of the star as *śimu* meaning 'sky', and *ilu* meaning 'god'. At the same time they preserved the syllabic value of this symbol in the way that when they used this symbol along with others to write a new word, they read it as *ana*.

In order to decipher an Akkadian writing one should recognise at least three hundred symbols, each of which has more than one distinct value. That is why even when the scholars have spent about a century in deciphering the extant Akkadian texts, they are still faced with many problems while deciphering a new text.

The Iranians adopted the Cuneiform from the Babylonians but they introduced basic and significant reforms in it, which is very important in the history of the evolution of script. We shall speak more about it in the following pages.

Below are reproduced the specimens of the Akkadian language:

i. Old Babylonian (Laws of Hammurapi, Article 3)

Śumma auīlum ina dīnim ana śibūt sarratim uśi 'amma, auāt ikbu lā uktīn-śumma dīnum śū dīn napiśtim, auīlum śu iddāk.

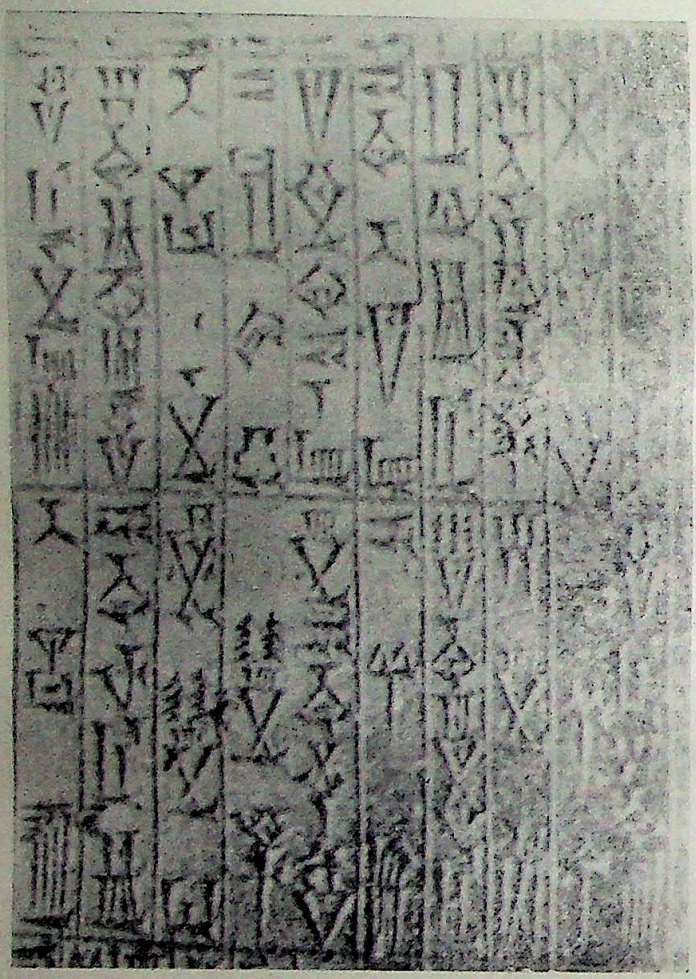
Translation: 'If a man at a trial appears for false evidence (-in order to present a false evidence), and does not substantiate the word he has spoken,—(then) if the trial is a trial of life (and death), this man shall be killed.'

ii. Literary 'New Babylonian' (The Epic of Gilgameś. VIII, 1 ff.)

Kashmir Treasure Collection.Digitization by eGangotri

anāku amātma ul kī Enkidūmā? nissatu īterub ana karśī-ia, mūta aplahmā, arappud śēra; ana līt Utnapiśti, mār Ubār-Tutu, urha śabtākumā, hantiś allak.

Translation: '(Even) I, shall I not die too, just as Enkidu? Sorrow has entered into my stomach, I have become afraid of death, and I run (through) the steppe; to the power (?) of Untapiśti, the son of Ubār-Tutu, I make (my) way, hurriedly I go.'



A section of the stone bar bearing the Hammurapi Law in Cuneiform and in Babylonian Language

2. *Aramaic*

The term *Aramaic* is applied to the group of the dialects which are very close to one another, and though an Aramaic kingdom worth the name, never existed, these dialects remained prevalent for a long time.

Kashmir Treasure Collection.Digitization by eGangotri

In the *Pentateuch* and the Akkadian documents (from the end of the fourth century B.C., the name *Aramaic* is given to the wandering tribes who used to migrate from the north Arabia to the borders of Syria, Palestine and Babylonia. A large number of them settled by and by in the civilised regions and mixed with the people who had been living there before them. It cannot be said definitely that the Hebrews, before settling in Can'ān, were not an Aramaic tribe.

The Aramaic-speaking urban people served in the offices of the Akkadian governments and even in the Iranian empire they were accepted for the government posts. The Achaemenians used the Aramaic language for the official work in the provinces that they had usurped from the Assyrians and Babylonians. That is why some of the scholars designate the Aramaic language used in the Achaemenian empire as *Imperial Aramaic*.

By and by, the Aramaic language replaced all the Northern Semitic languages—Akkadian, Phoenician and Hebrew—and it even checked in writing and literature the expansion of the Greek language in Asia. The period of the greatest expansion of the Aramaic is from 300 B C. to 650 A.D. After this date, Arabic (also a Semitic language) took the place of the Aramaic and threw it out of use. Now only 200,000 people speak the Aramaic language throughout the world.

The Aramaic was divided into two branches: *Eastern* and *Western*, but when this division took place, cannot be said definitely.

These two branches, though very similar to each other in respect of structure and vocabulary, are regarded distinct from each other because the dates and regions of their prevalence are different. Similarly, the speakers of both these branches had different faiths and civilisations. Moreover, both these branches of the Aramaic were written in different scripts. It is only the Eastern Aramaic which is related to Iran and the Iranian languages. There are evidences to show that the Aramaic language and script became current in the Akkadian kingdom in the ninth century B.C. and afterwads. Several short inscriptions dating from the seventh century B.C. have come to us (which are probably the Aramaic titles of the Akkadian texts). A continuous text has also been discovered in the ruins of Assur.

Many tablets in the Aramaic language and dating from the period of the Iranian empire (fifth century B.C.) have been discovered in Babylonia, Cappadocia, Kea (Asia Minor), Caucasus and in the upper region of the Sind valley.

These writings are in the Old Aramaic script in which the alphabets were separated from one another. This script, with some variations, has been used in the tablets discovered in Assur and Al-Hazar (Iraq) and apparently belongs to the third century A.D. It is the same developed Aramaic script in which the Pahlavi, Sogdian and later on Uigur languages were written.

This point should also be kept in mind that in the ancient period, the Aramaic was written in the Cuneiform also.

Kashmir Treasure Collection.Digitization by eGangotri

Old Aramaic alphabets

4th century B.C.	6th century B.C.	8th century B.C.	Persian equivalent
			ا
			ب
			گ
			د
			ه
			و
			ز
			ح
			ط
			ی
			ک
			ل
			م
			ن
			س
			ع
			پ
			ص
			ق
			ر
			ش
			ت

Kashmir Treasure Collection.Digitization by eGangotri

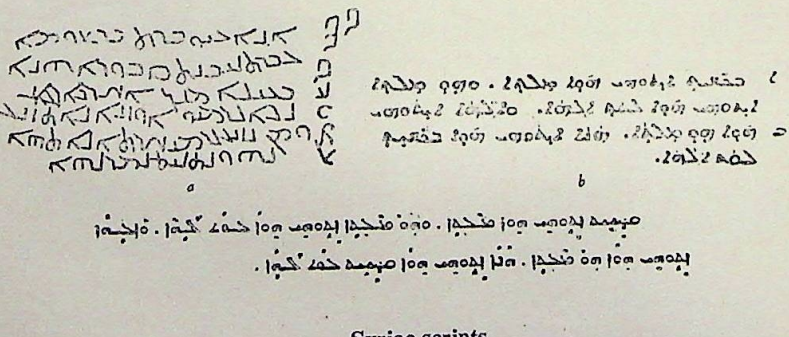
3. *Syriac*

The term *Syriac* is applied to a branch of the Aramaic which had assumed the position of a literary language in Edessa or Ruha (present Urfa in Turkey) in the north of Mesopotamia. The city of Ruha, one of the ancient political centres, had been the capital of the independent province Useryen from the end of the second century B.C., to the middle of the third century A.D. It had become an academic and cultural centre of Christianity in the east from the second century A.D., when its people adopted the Christian faith.

The Syriac has been the only important literary language of the Christians from the shores of the Mediterranean Sea to the mountain ranges of Iran. The Christians of Iran used this language during the Sasanian empire. In addition to the liturgical literature, they translated many scientific and philosophical works from the Greek into the Syriac. It is on this account that some of the Muslim historians like Hamze Isfahāni and Ibn Nadīm have enumerated the Syriac language among the five languages current in the Sasanian empire.

The Syriac script adopted from the Aramaic script, has typical orthographic characteristic in which the alphabets of each word are joined together. This script is written from the right to the left but some of the inscriptions indicate that, in the beginning the Syriac language was written from upward to downward at least in some of the regions.

The Syriac script has also been used for writing Arabic and the language of the Christians of Malabar.



Syriac scripts

(a) Old Syriac (inscription discovered in Ruha (Urfa) dated fourth century B.C.)
(b) Nestorian Syriac
(c) Jacobian Syriac

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Book II

Iranian Languages

(From the beginning of history to the advent of Islam)

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Chapter XV

OLD IRANIAN LANGUAGES

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Old Iranian Languages

One of the important groups of the Indo-European family of languages is *Aryan* or *Indo-Iranian.* From the oldest times, the word *Ārya* was applied by the ancestors of both the Indians and Iranians to their race. In ancient Hindi, this name was given to the people who conversed in Sanskrit. But, in our country, the groups of the people which had settled here in the beginning of the first millennium B.C. and spoke an Indo-European language called themselves *Ārya.* Later on, their country was also called *Erān* or *Īrān* in accordance with their own name.

Regarding the Medians who founded the first Iranian empire, the Greek historian Herodotus writes that they are called *Arioi* (Aryan or Iranian) throughout the world. The relation of the Persian people to the Aryan race is also recorded in the stone inscriptions of Darius the Great who calls himself *Iranian* and of the *Iranian race.* As regards the race of the people who spoke the Avestan, the name of their original settlement *Aryana Vaejah* meaning the 'abode of the Iranians', is a good indicator.

The Scythians, Saramatians, Alanis and some other nomadic tribes of the Central Asia should also be regarded among the people of the Iranian race because their descendants in Khotan and Tumshuq or the Caucasus (Ossetic) spoke and are still speaking the Iranian languages. The names of the Scythians and many of the Saramatians are undoubtedly Iranian. Similarly, the word *Alani,* which is the name of the ancestors of the present Ossetics, is related to the old word *Aryan.* There have been other groups of the people belonging to the Iranian race which had at least oral literature. Among them may be mentioned the Sogdians and Parthians who produced considerable literary works in the later periods. Similarly, the Bactrians and some other peoples were probably Iranians as the rock inscription of Ashoka discovered at Qandahar is addressed to them. But no specimen of their language, as it existed in the ancient period, seems to be extant.

The documents and writings that have come down to us in the Iranian languages as they developed in the course of their long history, are very valuable from the point of 'Historical Linguistics' because their comparative study can very well reveal the evolution and development of an important branch of the Indo-European family of languages through its various stages.

Kashmir Treasure Collection.Digitization by eGangotri

It is on the basis of the study of these documents that the history of the development of the Iranian languages has been divided into three basic significant periods:

1. Ancient Period
2. Medieval Period
3. Modern Period

It should be noticed that this division is related more to the structure of language and the degree of its evolution than to the historical periods. Nevertheless, since the evolution of a language inevitably takes place in a period of time, the probable dates of each period may be ascertained as under:

1. The Ancient Period begins from the oldest time concerning which documents and inscriptions in the Iranian languages have come down to us. It concludes with the fall of the Achaemenian empire.

2. The Period of the Middle Iranian languages is reckoned from the beginning of the Parthian dynasty to the advent of Islam. However, some of the languages belonging to this period were current up to the third century Hijra (ninth century A.D.).

3. The term *New Iranian* is applied to the languages and dialects which have been prevalent in the vast land of Iran from the beginning of the Islamic period till now and have been in use in conversation or writing among the various Iranian communities. Most important of all of them is Dari Persian which has been and still is the official, administrative, literary and academic language during this long period and has served and is still serving as the means of mental and spiritual communication for all the Iranians.

This division, made on the basis of the study of the development of the Iranian languages, has been utilised in studying the development of other Indo-European languages, rather other families of the world languages also.

Now we discuss about the documents and writings in the Old Iranian languages that have come down to us.

I-The Median Language

In the beginning of the first millennium B.C., the entire region lying between the valley of the Oxus and Syr rivers had been the abode of the Aryans. To the north of this land, near the Aral Sea, was the country of Khwārezm which was probably the first centre of the Zoroastrian religion and, at any rate, it was regarded as an important religious and political centre. On the south-eastern side lay Sogdiana in the vicinity of Samarqand. On this side of the Oxus River were Merv, Aryā (Herāt) and Bactria.

It was probably from this north-eastern region that the Aryans descended to the western Iran. In the beginning of the first millennium, the Medians and

Kashmir Treasure Collection.Digitization by eGangotri

Persians had taken position on the borders of Assyria. Their power was constantly rising. It was in 610 B.C. that the Median king Huvaxshatara (Cyaxares) colluded with the rulers of Babylonia and overthrew the Assyrian government.

The Median empire is the first Iranian government about which some information is provided by the annals of the Mesopotamian governments and the writings of Herodotus, the Greek historian. However, no writing in the Median language has come down to us and we do not know exactly whether the Medians had a written language or not. The Achaemenian emperors preserved the government and administrative records in Hagamatāna (Hamadān) also, the former capital of Media in addition to Pasargadae, Shūsh and Babylon.[1] In all probability, the Median government also had a treasury for the government and official records but it cannot be said definitely that these records were written in the Median language. According to Herodotus, Dayaukku (Deiokes), the Median king who ruled in the beginning of the seventh century A.D. had set the custom that a summary of petitions and claims were written down and sent into the palace before the king who after issuing his orders returned them. However, there are indications to presume that the alien secretaries translated the subject of the claims and counter-claims for the king into the Median which were originally written in their own current language. Some scholars believe that the Medians used the Cuneiform script of the Old Persian also. They rather think that the style of writing Old Persian is the continuation of the style originated under the Median empire. But it appears from the Bīsotūn inscription of Darius that he was the first person to record something in the Iranian language, and this point goes contrary to the view of the above scholars.

Dinun writes that during the first half of the sixth century B.C., poets lived at the court of the Median kings and they derived the theme of their poetry from the national traditions. Several stories and tales pertaining to the Median period have been narrated by the Greek historians, which lead us to believe that stories or versified tales existed in the Median period. But none of these works comes down to the historical time directly.

Now, our entire knowledge of the Median language is limited to a few words which have come down to us indirectly. Most of these words are the proper names recorded in the Greek or Persian writings.

II-The Scythian Language

The Scythians were the Iranian people, some of whom had settled in the east of the Caspian Sea and the north of the abode of the Parthians and Sogdians. Other groups of the Scythians lived in the west of the Caspian Sea and the plains situated to the north of the Black Sea. The Western Scythians

1. "Then King Darius ordered to search the library at Babylon which also housed the treasury, and they found a scroll in the Ahimtā Palace situated in the country of the Medians, which contained a writing of such theme. . . ." (Old Testament, Ezariah, VI)

Kashmir Treasure Collection.Digitization by eGangotri

had overpowered the Median dynasty and taken the reigns of the government in their hand but after some time the Medians regained the control of the country and put an end to their domination.

The stone inscriptions of Darius mention two groups of the Scythians. One of them is called the 'Sharp-helmeted Scythians' and the other the 'Scythians beyond the Sea'. Each of them had settled in a particular region of the Achaemenian empire of that time. The Old Scythian language was not exactly similar to the Median and Old Persian languages but it was not much different, too. Herodotus writes that the Median king Huvaxshatara treated respectfully a group of the Scythian warriors who had taken refuge with him and entrusted the Median children to them so that they may teach their language to them. The same historian narrates some national stories and traditions of the Scythians regarding their origin, race and ancient history.

So far no specimen of the Old Scythian has come down to us excepting the names of the people and places mentioned in the Assyrian inscriptions or the Greek writings. It is supposed that the Ossetic language in the Caucasus and the Khotanese in the north-east of Kashgar are the descendants of the Western Scythian and Eastern Scythian languages respectively.

Strabo, the Greek geographer of the first century A.D. refers to the exceeding similarity existing among the Scythian, Median and Old Persian languages.

III-Old Persian

The name *Old Persian* is given to the language used in the rock inscriptions of the Achaemenian emperors. This language was the dialect of the province of Fārs although some traces of a northern dialect also exist in it. The Old Persian is known only through these royal inscriptions engraved on rocks, tablets of gold or silver, baked clay, utensils and seals.

Under the Achaemenian empire, the administrative communications were apparently carried out in the Aramaic language and script. Several official letters written in the Aramaic on skin and dating from the end of the fifth century B.C., have come down to us. They belong to the Persian administrator of Egypt named Ārshām (Arsames). These letters along with other Aramaic writings discovered in Egypt contain many words which are either derived from the Old Persian or literally translated from it. The Aramaic language was written in its particular script on skin or papyrus with pen and ink.

The records of the treasury at Persepolis housed in the royal palace and numbering about thirty thousand, are written in the Elamite language. They are engraved on clay tablets and till now only a few of them have been deciphered and translated. The reason for employing these languages was probably no other than that the Achaemenian dynasty established its suzerainty quickly on the entire civilised world of the day and consequently it inherited a number of civilisations and cultures which had been carrying on the administrative

Kashmir Treasure Collection.Digitization by eGangotri

work in their respective languages for a long time. In such a vast establishment set up by the Achaemenian emperors, there was no chance to train the secretaries and clerks in such a short time according to the requirement and carry out all the administrative and civil work in Persian language. Ultimately they chose the best and most practicable way by appointing the local secretaries and officials who had enough experience and who could very well perform the duties assigned to them.

The Old Persian language, on the other hand, was used only to record the great and glorious achievements of the Achaemenian emperors and to perpetuate the power and greatness of the Persians. Even before the Iranians, the kings and rulers of various countries used to engrave on stone their victories and significant achievements in order to preserve them for the future generations. But most of these inscriptions, such as those of the Babylonian and Assyrian kings, contain a distorted version of the historical events in which the rulers have exaggerated their achievements and sometimes resorted to sheer lie. Now, the scholars and researchers are faced with the problem of making a comparative study of these records and sift the fiction from the fact by eliminating the hyperbolic and false statements. On the contrary, the Persians never resorted to exaggeration in their historical inscriptions and so far nothing has been discovered by the scholars which goes contrary to the facts.

The most detailed and important records in the Old Persian belong to Darius the Great, which are generally accompanied by the Babylonian and Elamite texts. As far the ancestors of Darius, five short writings have come down to us as described below:

1. By Ariaramnes, the great grandfather of Darius I. The writing engraved on a defective golden tablet was discovered at Hamadān and contains 10 lines in Old Persian. There is no sign to indicate that the effaced portions of the above tablet contained the Babylonian and Elamite texts.

2. By Arsames, the grandfather of Darius I. It is engraved on a golden tablet consisting of three pieces with its right lower corner missing. It was likewise discovered at Hamadān and consists of 14 lines in the Old Persian only.

3. By Cyrus the Great. The content of this stone inscription has been repeated five times or more on the pillars and frames of the royal palace at Pasargadae. It contains two lines in Old Persian, one line each in the Babylonian and Elamite.

4. By Cyrus the Great at Pasargadae. It consists of a few pieces of a trilingual inscription which had at least 6 lines in Old Persian and 4 lines each in the Babylonian and Assyrian languages. The inscription was engraved on the main gate of the royal palace above the image of the emperor.

5. By Cyrus the Great at Pasargadae. It is a trilingual writing, each line written in a language and engraved on the dress of the bas-relief of

Kashmir Treasure Collection.Digitization by eGangotri

the king on the pillars of the palace. The text in the Old Persian has been now completely effaced.

As we notice these inscriptions are very short. Some of the scholars have doubts about the originality of the first two inscriptions and think that they were fabricated in the time of the Achaemenian ruler Ardeshīr (Artaxerxes) II after the revolt of his younger brother Cyrus the Younger who wanted to prove the right of the sons and successors of Darius the Great to the throne and crown. But this theory has not been positively proved and all the scholars do not accept it.

6. By Darius the Great at Bīsotūn (Kermānshāh). This trilingual inscription is engraved on a mountain rock 68 metres high, around the bas-relief showing the king, his generals and the prisoners of war. It is written in three languages: Old Persian, Elamite and Akkadian (Babylonian), on the margin of the reliefs or in the midst of them and below them. These inscriptions have been much damaged by rains, snow, flood and storm. During the last two world wars, many soldiers while passing by this place, fired at these writings and engravings and thus caused much damage to them.

The Old Persian text is written in five columns below the relief work. Four of these columns contain 96, 98, 92 and 36 lines respectively. The fifth column is on the right side and has been added afterwards.

Eleven short inscriptions are engraved below the image of Darius and his prisoners containing the name and title of the great emperor and the family tree of the defeated and captured rebels.

At Persepolis

7. An inscription by Darius in three languages each containing 6 lines, engraved below the image of Darius and his courtiers, in the reception hall of the palace.

8,9. Two inscriptions by Darius, engraved on the southern wall of the palace, each containing 24 lines in Old Persian only.

10,11,12. Three inscriptions by Darius. One of them written in three languages, each language containing a line, has been repeated 18 times on the windows of the hall. The second inscription has been carved on the dress of Darius and contains only one line in Old Persian. The third, again trilingual, each language containing a line, is engraved on a door bolt made of artificial lapis lazuli.

13. An inscription by Darius, engraved on two golden and two silver tablets, in three languages: Old Persian 10 lines, Elamite 7 lines and Akkadian 8 lines. (It is now preserved in Tehran.)

Kashmir Treasure Collection.Digitization by eGangotri

At Naqsh-e Rostam

14. Inscriptions by Darius, on the southern rock of the Hosein Kūh. Four big arches have been carved out in the hill, each of which served as an entrance to the crypts of the Achaemenian emperors. The second arch, from the eastern side, is the crypt of Darius the Great and bears detailed inscriptions.

One of the rock inscriptions at Naqsh-e Rostam is engraved behind the bas-relief showing Darius and his courtiers. It contains 60 lines in Old Persian, 48 in Elamite and 36 in Akkadian.

The second inscription is on the either side of the entrance gate to the tomb. It contains 60 lines in Old Persian, 43 lines in Elamite, 25 lines in Aramaic of which hardly two-three words are legible, and 39 lines in Akkadian. Of the last one, a space equal to a line is left between the lines 31 and 32.

The third inscription is in three languages, each language containing two lines. It is affixed to the image of a tall man holding the spear of Darius in his hand.

The fourth inscription is also trilingual containing five lines of which two lines are in Old Persian. It is adjacent to the relief showing the bowman of Darius.

Thirty other inscriptions are the names of the representatives of the various countries who are carrying the throne of Darius on their head, but all these inscriptions are not intact and legible.

At Shūsh

15-41. The inscriptions by Darius found at Shūsh are engraved on stones, pillars, marble pieces, baked clay tablets and glazed tiles. Most of them are in the above three languages but some of them are only in Old Persian and Akkadian while others are in Old Persian only. Some of the inscriptions have been found in more than one copy.

At Alvand (Tehran)

42. An inscription by Darius at Alvand in three languages, each language containing 20 lines.

43. An inscription by Darius at Hamadān, two copies engraved on the golden and silver tablets in three languages, of which Old Persian contains 8 lines, Elamite 7 and Akkadian 8.

Kashmir Treasure Collection.Digitization by eGangotri

At Suez

44. Three inscriptions by Darius have been discovered near the Suez canal.

A. The name of Darius engraved on a cylinder.

B. Trilingual, 6 lines in Old Persian, 4 in Elamite and 3 in Akkadian.

C. The account of digging a canal from the Red Sea to the Nile River. It contains 12 lines in Old Persian, below which was engraved the Elamite text of which only 7 lines are extant. The Akkadian text engraved beneath the Elamite has been effaced completely.

The other side of this cylinder has a detailed inscription in the Egyptian Heiroglyph which probably records with greater detail the opening of the canal.

On the Alvand Mountain

45. A trilingual inscription, each language containing 20 lines. It is engraved on a niche in a rock of the Alvand in the south-east of Hamadān.

At Hamadān

46. A trilingual inscription, in two copies, engraved on two golden and silver tablets. It contains 8 lines in Old Persian, 7 in Elamite and 8 in Akkadian.

By Xerxes

At Persepolis

47. Four copies of an inscription engraved on the inner walls of the big main gate, which partially differ from each other in the arrangement of the lines. The inscription is trilingual, each language containing 20 lines.

48. An inscription by Xerxes, in Old Persian only consisting of 30 lines, on the northern side of the Hall of a Hundred Columns of the above king. The same contents are engraved on the eastern side of the above Hall in three languages: Old Persian 30 lines, Elamite 18 lines and Akkadian 19 lines.

49. A trilingual inscription in three copies, one of them being on the western pillar of the palace gate of Darius. It contains 15 lines in Old Persian, 14 in Elamite and 13 in Akkadian. The other is on the southern wall of the platform on which the buildings of Persepolis are constructed. The third is engraved on the eastern pillar of the palace gate. All the three copies of the inscription have equal number of lines and differ only in the arrangement of the lines.

Kashmir Treasure Collection.Digitization by eGangotri

50. A trilingual inscription in four copies. One of them is on the north-eastern pillar and the other is on the north-western pillar of the palace hall of Xerxes. Both these copies are similar and each contains 19 lines in Old Persian, 12 in Elamite and 11 in Akkadian.

The third and fourth copies are engraved on the parapets of the staircase on the east and west of the platform. Each of them contains 28 lines in Old Persian, 23 in Elamite and 22 in Akkadian. They differ only in the arrangement of the lines.

51. A trilingual inscription in two copies, each language containing four lines. One of them is engraved on the back of the northern gate below the image of the king. The other engraved on the back of the eastern gate, is also below the royal image. Other copies of this inscription are on the inner and outer sides of the doors and windows arranged in one or two lines.

52. The inscription describing the accession of Xerxes, in two languages, of which Old Persian contains 48 lines and Akkadian 38. It was discovered on a stone tablet in the south-eastern corner of the palace known as the Ladies' Apartment of Darius and Xerxes.

53. A decoration tablet consisting of coloured glazed bricks, which was to be fixed on the palace wall, has been discovered in the form of separate pieces. It consists of two copies of an Old Persian inscription, each containing 14 lines, in addition to the broken pieces of the Akkadian and Elamite texts.

54. The writing known as 'Daiva inscription' in three languages, engraved on stone tablets and discovered in the building on the south-east of the platform. It consists of two copies in Old Persian. One of them is complete and contains 60 lines whereas the other is defective and contains up to 51 line only. The Elamite and Akkadian texts of the same contain 50 lines each. (Other copies of the same text have been discovered in the recent years which were apparently sent to various parts of the empire in the form of circulars.)

55. An inscription engraved on a door bolt (or something like that) made of artificial lapis lazuli, in the inner building, containing one line each in Old Persian and Elamite.

56. A trilingual inscription, each language containing one line and engraved on the foot of five pillars. Broken pieces of the same have been discovered.

57. An inscription in Old Persian and Elamite, each consisting of a line, engraved on the dress of the king's image in the eastern part of the central gate of the Tachara Palace.

At Shūsh

58. A trilingual inscription, each language containing 2 lines engraved on the foot of a pillar.

Kashmir Treasure Collection.Digitization by eGangotri

59. An inscription in Old Persian only, containing 5 lines and engraved on a piece of marble tablet.

At Alvand

60. On the right side of the Darius inscription. It is trilingual, each language containing 20 lines.

On the bank of the Van Lake

61. An inscription in three languages, each language containing 27 lines. It is engraved on something like a niche in the stone wall of the palace.

At Hamadān

62. An inscription in Old Persian, engraved on the piece of a silver utensil.

By Ardeshir (Artaxerxes) I

At Persepolis

63. An inscription in two languages: Old Persian and Akkadian. The Persian text containing 11 lines is engraved on a small piece of marble and was discovered in the courtyard opposite the southern side of the palace.

The Akkadian text consists of 14 lines. The complete original text contained 24 lines in Old Persian and 18 lines in Akkadian.

64. An inscription in Old Persian only, containing one line and engraved on four silver cups.

By Darius II

At Shūsh

65. An inscription in Old Persian only containing 3 lines, engraved on the foot of a pillar. Some pieces of this inscription written in the Akkadian still remain on this pillar.

66. A bilingual inscription in Old Persian and Akkadian. The Persian text contains 4 lines and the Akkadian 5 or 6 lines. Two copies of each are engraved on the foot of a pillar.

By Ardeshir (Artaxerxes) II

At Shūsh

67. A trilingual inscription, each language containing one line, engraved on the foot of a pillar.

Kashmir Treasure Collection.Digitization by eGangotri

68. A trilingual inscription, each language containing 5 lines, engraved on the foot of four pillars.

69. An inscription in Old Persian only, consisting of 7 lines, engraved on a stone tablet.

70. A trilingual inscription, each language consisting of 4 lines, engraved on the foot of a pillar.

At Hamadān

71. A trilingual inscription of which Old Persian contains 7 lines, while Elamite and Akkadian contain 5 lines each. It is engraved on the piece of a pillar base.

72. An inscription in Old Persian only containing a long line and engraved on the foot of a pillar.

73. An inscription in Old Persian only, containing 20 lines and engraved on a golden tablet measuring 13x13 centimetres. It was found at Hamadān.

By Ardeshir (Artaxerxes) III

At Persepolis

74. A trilingual inscription by Ardeshīr II or III, engraved on the side of the relief showing the throne-carriers, in the southern crypt.

75. An inscription in Old Persian only by Ardeshīr III, in four copies which differ from each other in the arrangement of the lines only. The first, third and fourth copies are engraved on the northern wall of the palace of Ardeshīr. Each text had originally contained 26 lines. The second copy containing 35 lines is engraved on the side of the eastern staircase of the palace of Darius.

Stones and Seals

76-79. Weight stones pertaining to the reign of Darius the Great and each engraved in three languages, in addition to a number of seals, have also been found in different places. Some of the seals are in Old Persian only; others are in three languages while some others are in four languages, having the Egyptian Heiroglyph as well. These seals belong to the Achaemenian rulers Darius, Xerxes, Artaxerxes, etc.

The records that have come down to us in the Old Persian are all written in the Cuneiform and there is no indication to suggest that this language was written in any other script as well. Only one post-Achaemenian inscription has been found at Naqsh-e Rostam which is writtten in the Aramaic script. Its language is presumed to be Old Persian but so far hardly a few words of it have been deciphered.

Kashmir Treasure Collection.Digitization by eGangotri

The Persian Cuneiform was adopted from the Akkadian Cuneiform, but the Persians simplified the characters of the above script and made it so suitable for writing their language that it is regarded as a milestone in the development of writing. In the Akkadian script, an alphabet or a written symbol also indicated one or more words or the first phoneme or the syllable of the words containing other letters.

On the contrary, in the Cuneiform of the Old Persian, each alphabet symbolises a vowel or a consonant plus a vowel. It consists of thirty-six alphabets in addition to five symbols, each indicating an independent word. It also has a sign for word ending, two signs to indicate that the words are separated from each other, and some special signs for the numerals.

Old Persian Cuneiform

	a		ja		na		ra
	i		ji		nu		ru
	u		ta		pa		a
	ka		tu		fa		wa
	ku		θa		ba		wi
	xa		ss		ma		sa
	ga		da		mi		śa
	gu		di		mu		za
	ca		du		ya		ha

Ideogram

xśāyaθiya (king)

būmis (land)

dahyāuś (land, country)

auramazdā (Ahuramazda)

baga (god)

auramazdāha

Kashmir Treasure Collection.Digitization by eGangotri

Achaemenian Kings and Emperors

Name	Year of accession
Ariaramnes	610 B.C.
Arsames	(?)
Cyrus the Great	550 ,,
Cambyses	529 ,,
Darius the Great	521 ,,
Xerxes	485 ,,
Artaxerxes I	465 ,,
Darius II	423 ,,
Artaxerxes II	404 ,,
Artaxerxes III	358 ,,
Darius III	336 ,,

IV-The Avestan Language

The language in which the *Avesta*, the sacred scripture of the Zoroastrians, has been written, is called *Avestan*. We do not know what particular name was given to this language by the persons who spoke it nor do we know exactly in which part of the vast land of Iran, this language was used.

The Avestan texts mention the original country of this race as *Aryana Vaejah*. Some scholars believe that this country is identical with Khwārezm which is also mentioned in the same book. The boundaries of *Aryana Vaejah* are not clear in the *Avesta*. However, what the Greek writers mention about the pre-Achaemenian Khwārezm leads us to presume that it was an eastern part of Iran and consisted of Merv and Herāt as well.

During the seventh and eighth centuries B.C., this country was ruled by a royal dynasty called *Kavi* and originally belonging to Sīstān. The last Kavi mentioned in the *Avesta* is Vishtāsp (He should not be confused with the father of Darius) who was invited by Zoroaster to accept his faith. It was probably during the reign of this king or a little afterwards that Khwārezm was subordinated by Cyrus.

According to this and other traditions of the Sasanian Zoroastrians, the period when Zoroaster lived is reckoned between 650-553 or 628-551 or 618-541 B.C.[1] However, the only reliable source about the life and times of Zoroaster is the information provided by the *Gāthās* (Hymns). This part of

1. The scholars differ about the time of Zoroaster and they all advance their own arguments to substantiate their point of view. According to their theories, the period when Zoroaster lived is somewhere between the eleventh and sixth centuries B.C.

Kashmir Treasure Collection.Digitization by eGangotri

the *Avesta* is ascribed to Zoroaster himself because, at six places in these texts, he is mentioned in the first person.

The present *Avesta* which also comprises the *Gāthās*, is the remnant collection of the religious texts composed in the Avestan language and compiled during the Sasanian period. By the third century A.D., the language used in the country of *Aryana Vaejah* had fallen from use and only the Zoroastrian priests used it as a liturgical language.

According to the traditions contained in the Pahlavi works (*Dīnkard*), the *Avesta* was written on cow-skin in the Achaemenian period but it was burnt down by Alexander. Later on, it was compiled again under a Parthian king named Balāsh on the basis of the oral traditions. Under Artaxerxes, the Sasanian ruler, these texts were again critically edited and were finalised in the present form.

The Avestan text that has come down to us is written in a particular script especially invented for recording these religious writings. It is supposed that this script was invented about the sixth century A.D. After the domination of the Arabs, a considerable part of the *Avesta* disappeared, yet the Avestan text possessed by the author of the Pahlavi work *Dīnkard* (ninth century A.D.) was three times larger than the present one.

The *Avesta* of the Sasanian period, as indicated by the *Dīnkard*, contained twenty-one *nasks* (chapters). The author of the above work has given the title of each chapter and the gist of its contents but many of them have disappeared. However, some other parts of the *Avesta* which do not exist in their original, have been preserved through their translation and explanation in the Pahlavi language.

The present *Avesta* consists of five parts or books. However, none of the old extant manuscripts is complete and does not contain all the five books. These five books are as follows:

1. *Yasnā* (*Yasna*) meaing 'worship, benediction and celebration'. (The present word *jaśn* is the changed form of *yasna*.) The Book of *Yasnā* contains religious hymns and prayers and consists of seventy-two *haitis* (sections), twenty-eight of which constitute the *Gāthās* which are the oldest part of the *Avesta*. Many scholars regard that the *Gāthās* were composed by Zoroaster himself or by some of his direct disciples. The *Gāthās* are versified.

2. *Vispared*. It is the collection of the additions to the *Yasnā* and is not recited in the religious functions without the latter. Each section of the *Vispared* is called *kardah*. The present text of the *Vispared* is divided into 27, 25 or 32 *kardahs*.

3. *Vendidād*. It is called *Videvdata* in the Avestan and means 'anti-demonic laws'. Here the sections are called *frahgard* and the *Vendidād* contains twenty-two *frahgards*. It contains matters regarding creation, cosmic knowledge, religious laws, duties and etiquettes.

Kashmir Treasure Collection.Digitization by eGangotri

4. *Yashta*, also meaning 'praise and benediction'. The present *Avesta* contains twenty-one *Yashtas* which relate to the praise of the Creator, the archangels and divinities.

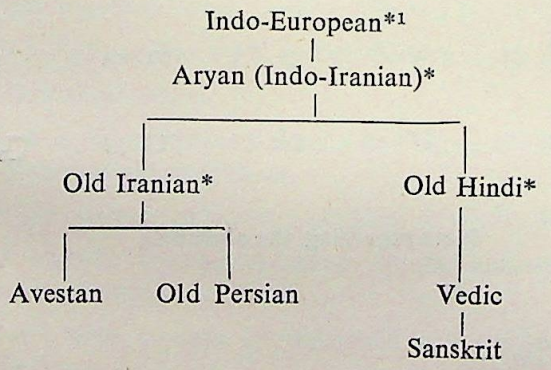
Some of the *Yashtas* seem to be much older from the linguistic point of view. Parts of the *Yashtas* were originally versified or, according to some scholars, a mixture of prose and poetry.

5. *Khurde Avesta* or the *Minor Avesta* was compiled under the Sasanian emperor Shāpūr II. This book contains such passages that have been extracted from other parts of the *Avesta* with alterations and other larger passages which are in the Pāzand language instead of the Avestan. This book contains prayers to be read in the annual ceremonies, various parts of the day, religious celebrations and while performing the particular religious duties.

As we have said, the hymns of the *Gāthās* are the oldest specimens of the Iranian literature produced by the Iranian mind and taste, which have come down to us. They are the most significant gift that the Iranian intellect has offered to the world thought. But their archaism and antiquatedness makes them difficult for the modern scholars to comprehend its meaning fully and exactly.

The language of other parts of the *Avesta* is comparatively modern and denotes its development in the course of the later periods.

The Avestan language bears close similarity to the Old Persian. In other words, both of these languages have been the dialects of the same Old Iranian language with minor variations. Thus, their family tree may be drawn like this:



The above chart explains the relationship of the Avestan and Old Persian with each other and with other Indo-Aryan languages.

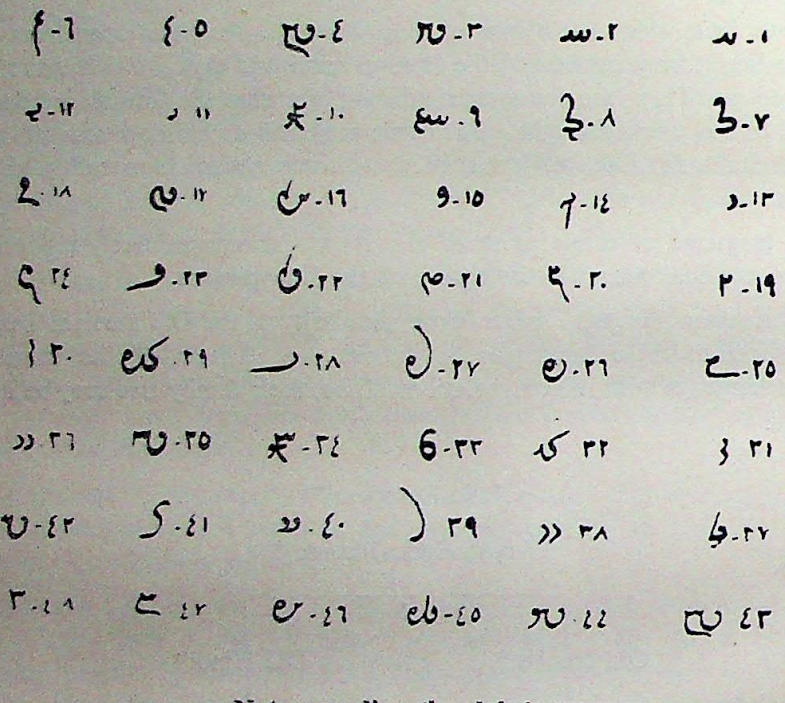
1. Languages denoted with an asterisk are imaginary, i.e. no trace or record of them is available. Their existence and structure can be traced only with the help of the scientific standards.

Kashmir Treasure Collection.Digitization by eGangotri

The Avestan script, most probably invented towards the end of the Sasanian period is one of the most exact and suitable scripts of the world for recording the sounds or phonemes of a language.

This script, invented on the basis of the Pahlavi Aramaic script is called *Dīn Dabīre* or 'the religious script.' It consists of forty-eight alphabets, of which fourteen denote vowels and thirty-four consonants and semivowels.

Alphabets of Dīn Dabīre



Note regarding the alphabets

Letters No. 35 and 37 begin a word only. Letter No. 34, in certain cases, substitutes 30, 31, and 33. Letters 42, 43 and 44 were distinct from one another in the beginning with regard to the word root but in the later periods no distinction was maintained in writing them.

Kashmir Treasure Collection.Digitization by eGangotri

Pronunciation of the above alphabets

1-a	2-ā	3-e	4-ē	5 ə	6 ə
7-o	8-ō	9-ou	10-a^n	11-i	12-ī
13-u	14-ū	15-k	16-x	17-g	18-γ
19-c	20-j	21-t	22-θ	23-d	24-δ
25-t̂	26-p	27-f	28-b	29-w	30-n
31-ṅ	32-ñ	33-m	34-m,n	35-y	36-y
37-v	38-v	39-r	40-s	41-z	42-ś
43-ŝ	44-ś	45-zh	46-h	47-wh	48-xw

Explanatory note regarding the phonemes

Our information regarding the exact pronunciation of the various phonemes in the Avestan language is vague and general because it depends entirely on the pronunciation of the priests of the Indian Parsis. It is obvious that these pronunciations must have been influenced by their mother tongue which is Gujarati or an Iranian dialect. The signs used in denoting the Avestan letters require some explanation.

a. The sign (—) above a vowel indicates that it is long. (In the Persian original it is below the alphabet).

b. No. 5 is a 'snatched vowel' (*vide* p. 58) and No. 6 is its long form.

c. No. 9 is a dipthong like *ou* in current Persian. (*vide* p. 41)

d. No. 10 is a nasal vowel.

e. No. 25 is a dental plosive pronounced between *t* and *d* which sometimes substitutes either of them.

f. No. 29 is a bilabial semivowel equivalent to the English *w*. (*vide* p. 49)

g. Nos. 31 and 32 are nasal *n* (*vide* p. 47) and indicate the nasality of the preceding vowel.

h. No. 47 is a labial aspirate, *i.e.* the sound of *h* is mixed with the sound of No. 29.

i. No. 48 is a labio-uvular like the sound of *xv*. (*vide* p. 49).

V-Other Old Iranian Languages

There are some indications to suggest that some other languages also existed in ancient Iran. Among them are the languages whose specimens belong to the period of the Middle Iranian languages. These languages when

Kashmir Treasure Collection.Digitization by eGangotri

judged by the linguistic standards, do not seem to be the offshoots of the Old Iranian languages known to us, and this leads us to believe that their ancient form was quite distinct from the Old Persian and Avestan.

On this ground it is inferred that an *Old Parthian* language also existed which was the ancient dialect of the Old Persian. This language was very close to Old Persian with minor variations. The *Parathavi* or *Pahlavānik* is derived from it.

Similarly, the Sogdian language about which we shall speak in the chapter on the Middle Iranian languages, had its origin in the ancient period, from which the Middle Sogdian has come down to us. However, no trace or specimen of these old languages, even indirect, is available today.

Kashmir Treasure Collection.Digitization by eGangotri

Chapter XVI

THE STRUCTURE OF OLD PERSIAN

Kashmir Treasure Collection.Digitization by eGangotri

judged by the linguistic standards, do not seem to be the offshoots of the Old Iranian languages known to us, and this leads us to believe that their ancient form was quite distinct from the Old Persian and Avestan.

On this ground it is inferred that an *Old Parthian* language also existed which was the ancient dialect of the Old Persian. This language was very close to Old Persian with minor variations. The *Parathavi* or *Pahlavānik* is derived from it.

Similarly, the Sogdian language about which we shall speak in the chapter on the Middle Iranian languages, had its origin in the ancient period, from which the Middle Sogdian has come down to us. However, no trace or specimen of these old languages, even indirect, is available today.

Kashmir Treasure Collection.Digitization by eGangotri

Chapter XVI

THE STRUCTURE OF OLD PERSIAN

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

The Structure of Old Persian

1. Phonemes

Vowels

In the Old Persian Cuneiform there are only three letters (written signs), each of which indicates one of the three vowels : *a*, *i*, *u*. All these letters are used to record both the long and the short vowels. Now, whether a vowel is long or it should be read as short, is decided generally by comparing a word with its equivalent in other Indo-European languages or by taking into consideration its root and structure.

Each of these three vowels, when they begin a word, signifies either a long or short vowel. Thus, the first is read as *ā* or *a*, the second as *ī* or *i* and the third as *ū* or *u*. There is, however, no sign to differentiate both the phonemes from each other.

But when these vowels come in the middle or end of a word, it is the script which determines whether the vowel is long or short. For instance, when *a* follows a letter which contains in itself the sound of *a*, it is taken as long *ā*. Thus, *na*+*a* becomes *nā* or the word written as *na*+*a*+*ma*+*a* is read as *nāmā*.

There are twenty-two signs of the consonants, each of which contains the sound of *a* as well.

There are four phonemes for the four consonants containing the sound *i*. This sign is sometimes omitted after these alphabets. In several cases it is decided only through some indications that a long vowel is required here.

There are seven letters indicating the consonants that conclude on the vowel *u*. In this case also, sometimes the letter *v* is placed before or after *u* to indicate that it is a long vowel.

The dipthongs while beginning a word are indicated by two vowels *a* and *i* or *a* and *u*. However, when they occur in the middle of a word and follow a consonant ending on *a*, only *i* or *u* is added to indicate the required dipthong.

Kashmir Treasure Collection.Digitization by eGangotri

By comparing the several cases regarding the use and combination of alphabets in the Old Persian Cuneiform, the vowels of this language may be described as under:

Simple vowels

short: *a, i, u*

long: *ā, ī, ū*

Dipthongs

short: *ai, au*

long: *āi, āu*

In the current standard Persian, the long and the short vowels are not differentiated by quantity or duration only but they are generally distinguished on the basis of quality or timbre. Regarding the Old Persian, there is no indication to suggest whether the long and the short vowels were differentiated simply by duration or by timbre also.

The Avestan script has fourteen letters for different vowels, some of which no doubt denote the particular timbre of the vowel. It is, therefore, doubtful whether the vowel system in Old Persian had been so simple. Apparently, vowels were not recorded with minute differences in the Cuneiform of Old Persian.

Consonants

The consonants of Old Persian as observed in the Cuneiform, are as under:

b, p, t, θ, j, ç, x, d, r, z, s, ss, ś, f, k, g, l, m, n, v (w), h, y.

The letter indicated as *ss* is apparently a voiceless sibilant pronounced between the dental sibilant *s* and the palatal fricative *ś*.

2. Noun Declension

(Substantive, adjective, pronoun)

In Old Persian, the substantive and adjective had three numbers (singular, dual, plural), three genders (masculine, feminine, neuter) and seven cases, and each of them had its own form or declension.

Every word consisted of a fixed unchanging part and one or more parts which changed to indicate one of the above forms or declensions.

Kashmir Treasure Collection.Digitization by eGangotri

The fixed part, called *stem* here, is either the simple word root or it is formed by its combination with some other part.

What is called *root* here, is the basic absolute part of a word, which retains itself after all its secondary parts and constituents are dropped and which contains the real meaning of the word. This part exists in one form or with minor variations in the different structures of a series of words known as *word family*. For instance, in current Persian, all the words belonging to the family *mī xoram* (I eat), *mī xorīd* (you eat), *xorande* (eater), *xorā* (worthy), *xorāk* (food), *xoreś* (a kind of dish), *xore* (leprosy), *xord* (ate), *xorde* (eaten), *xordam* (I ate), *xorde-am* (I have eaten), *xorde būdam* (I had eaten)... have the root *xor*.

The *stem* is the part of a word which serves as the base for various inflectional structures. In the Indo-European languages, the stem of a word generally constitutes the root combined with one or more phonemes known as *thematic*. To illustrate, it can be said that every verb in current Persian has two different stems; one for the Present and the other for the Past. For example, the verb infinitive *bordan* (to carry) has *bar* as the Present Stem and *bord* as the Past Stem. Each of them has many inflections but their root is the same. The Present Stem constitutes the root itself without any addition but in the Past Stem the root is supplemented with *-d*. In the latter case the root has also undergone some change as the vowel *a* in one (*bar*) has changed into *o* in the other (*bord*).

The Noun Stem in the Old Persian has one of the following structures:

1. Simple noun or verb root.
2. The root combined with one of the thematic vowels *a*, *ā*, *i*, *u*.
3. The stem ending on a consonant like *r*, *n*, *s*, etc.

Examples of the simple root:

āp-=*āb* (water)

xśap-=*śab* (night)

gau-=*gāv* (cow)

θard-=*sāl* (year)

nar-=*nar* (male)

nāv-=*nāv* (boat)

pād-=*pāy* (foot)

zam-=*zamīn* (earth)

dwar-=*dar* (door)

Kashmir Treasure Collection.Digitization by eGangotri

Examples of the root combined with the thematic *a*:

kāma-=*kām* (desire)

gauśa-=*gūś* (ear)

asa-=*asb* (horse)

Examples of the root combined with the thematic *i*:

aθur-iya (Assyrian)

armin-iya (Armenian)

bard-iya (Bardiya)

Suffix

Sometimes various suffixes are added to these stems.

A *suffix* is the part added to the end of a root or stem to form various word derivatives. For example, in current Persian, by adding various suffixes to the word *honar* (art) we get the following derivatives:

honarmand (skilful)

honarvar (ingenious)

honarī (artistic)

honarestān (School of Art)

honar-kade (College of Art)

Examples of some suffixes in Old Persian:

ta signifies the Past Participle.

ka is used to form a noun from an adjective.

na is used to form a noun from a Verb Stem...etc.

Prefix

Sometimes a prefix is added before a word.

A *prefix* is the part added before a word root to introduce a change in its meaning. For instance, in current Persian, by adding the prefixes *nā* , *bī*, and *bā* to *dānā*, *śarm* and δ*ouq* respectively, we get the words *nādān* (ignorant), *bīśarm* (shameless) and *bāδouq* (a person of artistic taste).

Kashmir Treasure Collection.Digitization by eGangotri

Examples of noun prefixes:

hu- in the word *hu-tava* (powerful).

duś- in the word *duś-iyāra* (year of famine).

ham- in the word *ham-arana* (clash, war).

Synthesis

Sometimes a word consists of two independent stems, *i.e.*

daraniya-kara (goldsmith)

bāga-yādi (godliness)

Noun Declension

Ending or *termination* is the part of a word added to the end of a stem to indicate one of the cases or the relationship of a word with other parts of the sentence. In the Old Iranian languages, the noun had eight cases and each indicated the syntactic position of the word in the sentence.

The Middle and the Modern Persian no longer have noun declension denoting its various syntactic position. Now, the points described in Old Persian by the change of endings are denoted with the help of the prepositions or the order of words in the sentence.

In the Old Iranian, the noun declension indicated one of the following eight cases:

1. Nominative, *i.e.* when the word is used as the subject of a sentence.
2. Vocative, *i.e.* when the word is used as the direct addressee in a sentence.
3. Genitive, *i.e.* when the word is used to supplement a noun in a sentence.
4. Accusative, *i.e.* when the word is used as the object in a sentence.
5. Instrumental, *i.e.* when the word is governed by a preposition meaning 'with' (denoting the agent or means).
6. Dative, *i.e.* when the word is governed by a preposition denoting 'to', 'for', etc. (or it is the indirect object).
7. Ablative, *i.e.* when the word denotes the source or place as conveyed by a preposition meaning 'from'.
8. Locative, *i.e.* when the word expresses a location as denoted by a preposition meaning 'in', 'inside'.

Kashmir Treasure Collection.Digitization by eGangotri

However, the various uses of the noun declension in the Old Iranian languages do not agree so clearly with the above mentioned cases, but they have been mentioned here for the sake of illustration.

In Old Persian, seven out of the eight cases existed because the dative case had become identical with the genitive:

Examples of noun cases in Old Persian:

Stem: *martiya*-(man)

Singular

Nominative: *martiya*
Vocative: *martiyā*
Genitive: *martiyahyā*
Accusative: *martiyam*
Instrumental: *martiyā*
Dative: —
Ablative: *martiyā*
Locative: *martiyai*

Dual and Plural

The endings change in the dual and plural also.

The dual form in various cases is as follows:

Nominative, Accusative } *martiyā*

Locative: *martiyayā*

The plural form in different cases is as under:

Nominative: *martiyā, martiyaha*

Genitive, Dative } *martiānām*

Instrumental, Ablative } *martiyaibiś*

Locative: *martiyaiśuvā*

These declensional forms of the noun again change according to the last phoneme of the word stem *i.e.* when a noun stem ended on *u, i, a* or a

Kashmir Treasure Collection.Digitization by eGangotri

consonant, the ending differed even in a single case. For example, in the nominative case, it receives one of the following three forms:

Stem ending on *a* > *-aḥyā*

Stem ending on *i* > *-aiś*

Stem ending on *u* > *-auś*

Similarly, stems concluding with a consonant receive different endings.

3. Verb Structure

In the light of the extant documents, it seems that the verb structure in Old Persian had the following characteristics:

Person: first, second, third.

Number: singular, dual, plural.

Mode: indicative, subjunctive, optative, imperative, emphatic.

The *Indicative Mode* expressses an action or state in the positive or negative.

The *Subjunctive Mode* describes an action or state which is hypothetical.

The *Optative Mode* describes an act which may possibly take place or which one desires to take place. E.g.

dast marīzād (Lest you become inactive.)

zende bād (Long live.)

ze dośman barat mehrabānī mabād (Lest you receive favour from your enemy.)

The *Imperative Mode* gives a command in the positive or negative.

The *Emphatic Mode* is used to emphasise an action or state in the positive or negative. In several cases this mode has been absorbed by the imperative.

Tense: Present, Aorist (used in place of all kinds of the Past).

Voice: Active, Middle, Passive.

The *Active Voice* denotes that the action has been performed by the subject and thus it affects the other, *e.g.*

mī zanam (I hit).

The *Passive Voice* expresses that the action denoted by the verb affects the subject of the sentence, *e.g.*

zade śodam (I was hit).

The *Middle Voice* intermediate between the active and the passive voice,

Kashmir Treasure Collection.Digitization by eGangotri

denotes that the subject of the sentence is both the agent and the object. In current Persian, such a verb is sometimes equivalent to an intransitive, such as, *neśastam* (I sat) and *mī xāham* (I want). Or it is equivalent to a verb whose object is denoted by a reflexive pronoun, *e.g.*

dast-e xod rā śostam (I washed my hands).

or without the pronoun :

rūy pūśīdam (I covered (my) face).

Apart from these, the verb structure has another characteristic called *aspect* which denotes whether an action or state has commenced or it is in progress or it has been completed.

To illustrate it, two examples may be given from the use of the verb in current Persian:

Present

mī ravam (I am going).

dāram mī ravam (Now I am going)-Action in progress.

Past

mī raftam (I was going, used to go).

dāštam mī raftam (I was going)-Action in progress.

This characteristic, quite distinct from the tense, creates two different inflections of the verb conjugation: *Perfective* and *Imperfective.*

Verb Inflection

The person of a verb is recognised with the help of the ending:

	Singular	Plural
Ist person:	*-miy*	*-mahiy*
2nd person:	*-hiy*	?
3rd person:	*-tiy*	*-antiy*

Thus, the Indicative Present in the active voice from the verv root *ah-* is conjugated as under:

	Singular	Plural
Ist person:	*ahmiy* (I am)	*ahmahiy* (We are)
2nd person:	*ahiy* (Thou art)	?
3rd person:	*astiy* (He is)	*hantiy* (They are)

Kashmir Treasure Collection.Digitization by eGangotri

But the Indicative Past in the active voice receives different endings as noticed in the following examples:

	Singular
Ist person: *-m*	*āham* (I was) *abaram* (I brought)
3rd person : (without ending)	*abara* (He brought)

	Plural
Ist person: *-mā*	*akumā* (We did)
3rd person: (without ending)	*abara* (They brought)

The Subjunctive Present has the following endings in the active voice:

	Singular
Ist person: ?	
2nd person: *-āhiy*	*vaināhiy* (You may see, etc.)
3rd person: *-ātiy*	*bavātiy* (He may be, etc.)

The following are the endings of the Subjunctive Present in the middle voice:

	Singular
Ist person: *-ānaiy*	*kunavānaiy* (I may do, etc.)
2nd person: *-āhaiy*	*maniyāhaiy* (You may think, etc.)
3rd person: *-ātaiy*	*manyiātaiy* (He may think, etc.)

No specimen of the plural for the Subjunctive middle voice is noticed in the extant works.

The following conjugational forms of the Imperative active voice are noticed in the records:

	Singular
2nd person: *-diy*	*idiy* (go)
3rd person: *-tuv*	*dadātuv* (He should go)

	Plural
2nd person: *-tā*	*itā* (go)

Kashmir Treasure Collection.Digitization by eGangotri

Imperative of the middle voice:

	Singular
2nd person: *-xuvā*	*patipayaxuvā* (Hold yourself)
3rd person: *-tām*	*vrnavatām* (They should believe)

There are few examples of the Emphatic Mode:

avājaniyā (He must draw, etc.)

Infinitive

The infinitive sign in Old Persian is *tan* which, in the extant works, has been used as *-tanaiy* in the dative singular only, *e.g.*

cartanaiy=to do

kantanaiy=to dig

bartanaiy=to carry

Active and Passive Participles

The Active (Present) and the Passive (Past) Participles are formed by adding a suffix to the verb root or stem. Some of such suffixes are as under:

-nt for the Active Participle.

-mna for the Active Participle (Middle Voice).

-ta for the Passive Participle.

Verb Prefixes

A *verb prefix* is the part added before a word stem to introduce a change in its meaning. Some of the verb prefixes were actually adverbs or prepositions and they were used in other cases also. But others have not been used except with the verb stem so far as the extant texts are concerned.

These prefixes have generally lost their basic functions in the development of the New Iranian languages and they can be recognised only with the help of scientific analysis and with reference to the original of the word. Some of such prefixes which make new words when added to the verb stem, are given below:

Kashmir Treasure Collection.Digitization by eGangotri

Verb Prefix	Verb Stem	Prefixed Stem
ā-	*-bar* (*bordan* 'to carry')	*ā-bar-*(*āvardan* 'to bring')
abi-	*-ruc* (*rouśan būdan* 'to be bright')	*abi-ruc* (*afrūxtan* 'to light')
pati-	*-mar* (*mordan* 'to die)	*pati-mar* (*pazhmordan* 'to wither')
ni-	*-dā-*(*krdan* 'to do' *āfarīdan* 'to create')	*ni-dā-*(*nehādan* 'to place')
fra-	*-mā-*(*peimūdan* 'to measure')	*fra-mā-*(*farmūdan* 'to order')

4. Sentence Construction

In Old Persian, the order of the various parts of a sentence was not governed by a fixed or single rule because the declensional form of the words determined their position and relationship in the sentence, which was not affected by their adjustment. However, the usual order of a sentence was mostly like this:

subject, object to the verb or preposition, verb.

Example

Kār hiya niditabirahyā tigrām adāray

'The force of Nidintu-Bel kept the Tigris'.

Nevertheless, some variations are seen in the order of the different parts of a sentence:

(i) The verb sometimes precedes the subject in order to make it emphatic. E.g.

θ ātiy dārayavauś, xśāyaθiya

'Says King Darius'.

(ii) The object to the verb or preposition comes before the subject. E.g.

Xśassam hauv agarabāyatā

'He took kingship'.

(iii) In case a sentence has two subjects or objects, the second subject or object follows the verb.

(iv) When a verb has two objects, of which one is a person and the other is a thing, it may follow or precede both the objects.

(v) The indirect object may come before the (direct) object or after it.

Kashmir Treasure Collection.Digitization by eGangotri

(vi) The subordinate clause related to the object of the principal clause, either follows the object or sometimes precedes it. E.g.

Hiya dārayavauma xśāyaθiyayama akānauś

'Who made Darius the king...'

This clause is related to a preceding clause which says that 'Ahuramazda is the great god...

(vii) As for the other parts of a sentence, they may come in its beginning or between the subject and the predicate or at the end of the sentence.

(viii) The subordinate clause may precede or follow the principal clause. The order of the various parts of the subordinate clause is the same as of the principal clause but in the former case the verb generally comes at the end.

Nominal Sentence

The cupola or the Present of *būdan* (to be) is omitted in most of the sentences. E.g.

baga vazraka auramazda

'The great god is Ahuramazda.'

An Inscription of Darius the Great

This inscription engraved on two golden and two silver tablets was discovered at Persepolis and now it is preserved in the Archaeological Museum, Tehran. Its text is in three languages:

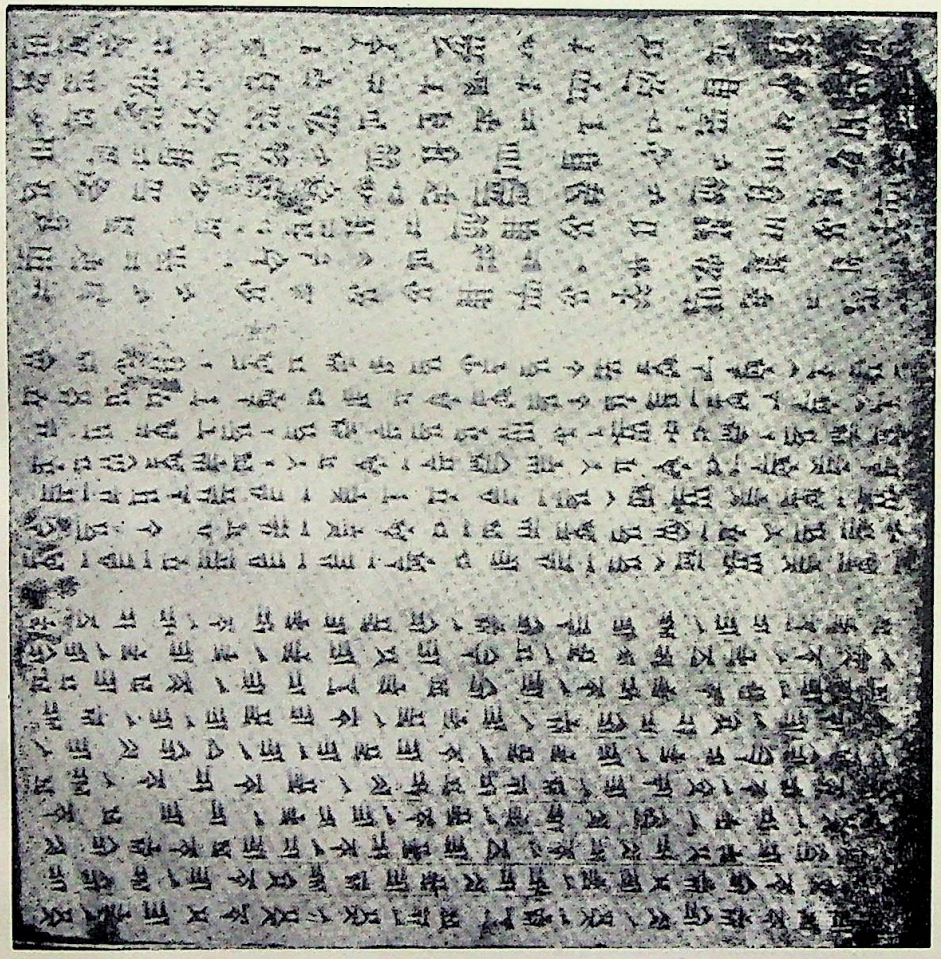
Top:	Old Persian
Middle:	Elamite
Below	Babylonian

The Persian text written in the Cuneiform and read from the left to the right is reproduced below:

1. Dārayavauś: Xś: vazraka: Xś: xśayanām: Xś
2. dahyūvanām: viśtāspahyā: pussa
3. Haxāmanišiya: θātiya: Dārayavau
4. ś: Xś: ima: xśassam: tya: adam: dāraya
5. āmiya: hacā: Sakaibiś: tyaiy: para
6. :Sugdam: amata: yātā: ā: Kūstā

Kashmir Treasure Collection.Digitization by eGangotri

7. hacā: Hidauv: amata: yātā: ā: Spa
8. rdā: tyamaiy: Auramazdā: frābara
9. :hya: maθiśta: bagānām: mām: Au
10. ramazdā: pātuv: utāmaiy: viθam



The inscription of Darius the Great

Parsing of the above text (Darius-DPh)

1. *Dāryavauś*: noun, singular, masculine, nominative=*Dāryūś* (Darius).
2. *xśāyaθiya*: adjective, singular, masculine, nominative=*śāh* (king).
3. *vazraka*: adjective, singular, masculine, nominative=*bozorg* (great).

The adjective agrees with the substantive in number, gender and case.

Kashmir Treasure Collection.Digitization by eGangotri

4. *xśāyaθiyanām*: noun, plural, masculine, genitive=*śāhān* (kings').
5. *dahyūvanām*: noun, plural, feminine, genitive=*keśvarhā* (countries).
6. *Viśtāspahyā*: noun, singular, masculine, genitive=*Viśtāsp* (Hystaspes).
7. *pussa*: noun, singular, masculine, nominative=*pesar* (son).
8. *Haxāmanišiya*: adjective, singular, masculine, nominative=*haxāmaneśi* (Achaemenian), qualifying 'Dārayavauś'.
9. *ima*: demonstrative adjective, singular, neuter, nominative=*īn* (this).
10. *xśassam*: noun, singular, neuter, ablative=*śahryārī* (kingship).
11. *tya*: relative pronoun, neuter, singular, accusative=*ānke* (which).
12. *adam*: personal pronoun, singular, nominative=*man* (I).
13. *dārayāmiya*: aorist, Ist person, singular=*dāram* (I have).
14. *hacā*: preposition=*az* (from).
15. *Sakaibiś*: noun, masculine, instrumental, used in place of ablative=*sakestān* (Scythia).
16. *tyaiya*: conjunction=*ke*, *ānke* (that).
17. *para*: preposition=*frā* (beyond).
18. *Sugdam:* noun, singular, masculine, accusative=Sogdiana.
19. *amata*: adverb=*az ānjā* (thence).
20. *yātā* } : preposition=*tā* (to, unto).
21. *ā* }
22. *Kūśā*: noun, singular, masculine, ablative=Ethiopia.
23. *Hidauv*: noun, singular, masculine, instrumental, used in place of ablative=Sind.
24. *Spardā*: noun, singular, masculine, ablative=Sardis.
25. *tyamaiy* (*tya*+*maiy*): *tya*: relative pronoun, singular, neuter, accusative=*ke* (which, that). *maiy*: personal pronoun, singular, dative.
26. *Auramazdā*: noun, singular, masculine, nominative=Ahuramazdā.
27. *hya*: relative pronoun, singular, masculine, nominative=*ke* (which).
28. *maθiśta*: adjective, singular, masculine, nominative=*bozorgtarīn* (greatest).
29. *bagānām*: noun, plural, masculine, genitive=*xodāyān* (gods).
30. *mām*: personal pronoun, singular, Ist person, accusative=*marā* (me).
31. *pātuv*: imperative, 3rd person,singular=*bepāyad* (may protect).
32. *utāmaiy* (*utā*+*maiy*): *utā*: conjunction=*va* (and). *maiy*: personal pronoun, Ist person, singular, genitive.
33. *viθam*: noun, singular, feminine, accusative=*xāndān rā* (family).

Kashmir Treasure Collection.Digitization by eGangotri

Translation

1-2 Darius the Great King, King of Kings, King of Countries, son of the Achaemenian Hystaspes.

3-10 Saith Darius the King: This is the kingdom which I hold, from the Scythians who are beyond Sogdiana, thence up to Ethiopia; from Sind, thence up to Sardis-which Ahuramazda, the greatest of the gods has given to me. May Ahuramazda protect me and my family.

Differences between the Old Persian and Avestan

The two Old Iranian languages-Old Persian and Avestan-are like the two dialects of a single language and the differences between them are not to the extent that they may be regarded quite separate from each other. The language used in parts of the *Avesta*, such as the *Gāthās* and some *Yashts*, is older than that employed in the extant texts of Old Persian. However, all the linguists are unanimous that the Avestan is the eastern dialect of ancient Iran while Old Persian is the western or south-western dialect of that country.

One of the differences between these two languages is in their phonemes while the other is in respect of inflectional forms. As for the phonetie difference, the following points may be noticed:

1. The Avestan *s* (when it is equivalent to the Vedic *ś*) is equivalent to *θ* in the Old Persian. E.g.

Avestan	Old Persian
masiśta	maθiśta=*mahest* (greatest).

2. The Avestan *z* (equivalent to the Vedic *j* or *h*) is equivalent to *d* in the Old Persian:

Avestan	Old Persian
zasta	dasta=*dast* (hand).
zrayah	drayah=*daryā* (sea).

3. The consonant cluster *sp* in the Avestan is equivalent to the consonant *s* in Old Persian:

Avestan	Old Persian
aspa	asa=*asb* (horse).
vispa	visa=*qabīle* (clan)

Kashmir Treasure Collection.Digitization by eGangotri

4. The consonant cluster θ*r* in the Avestan is equivalent to *ss* in Old Persian:

Avestan	Old Persian
θritiya	ssitiya=*sevvom* (third).

As regards the various declensional forms of the noun, all the eight cases exist in the Avestan also.

The differences between the Avestan and Old Persian are set and governed by definite rules. Therefore, when a word is missing in the extant Old Persian texts, its original form in that language can be traced with the existing Avestan word. Since comparatively detailed texts with larger vocabulary are available in the Avestan, they are more utilised while studying the history of the development of Persian language.

Kashmir Treasure Collection.Digitization by eGangotri

Chapter XVII

MIDDLE IRANIAN LANGUAGES

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Middle Iranian Languages

The term *Middle Iranian* is applied to the languages which were used in the vast land of Iran from the end of the Achaemenian empire to the advent of Islam. However, these time limits are absolutely approximate and deficient in defining this term because on the one side, the oldest works handed to us from this period pertain to the end of the first century A.D., and thus four centuries separate it from the fall of the Achaemenian dynasty. On the other hand, documents and writings related to this period of the Iranian language, have been found which belong to the middle of the tenth century A.D. (end of the third century A.H.).

In fact, the term *Middle Iranian*, though comprising the languages current during this period of history, is concerned more with the structure of these languages.

As we know, Alexander of Macedonia did not live long after his invasion and plunder of the Iranian empire and soon after his death in 323 B.C., his empire disintegrated and was divided among his generals.

The fate of the kingdom established by Alexander was like that of the crystal cup which falls on the ground from the hands of an intoxicated saqi and smashes into pieces. Each part of his vast empire came under the sway of a general and, thus, a great part of the Achaemenian Iran came under the command of Seleucus Nicator who along with his successors is known in the history as the Seleucid dynasty.

The Iranians and the Greeks, though very close to each other in respect of race and language, never mixed with each other under the rule of the Greek generals. From the very beginning, the Iranian communities refused to obey the Greeks and ultimately an Iranian tribe hailing from the north-eastern Iran and called *Parthava* in the Achaemenian inscriptions, drove them out of Iran and wound up their rule in this country. They established the Parthian (Ashkanian) empire which lasted for about five centuries (250 B.C.-226 A.D.)

Afterwards, Ardeshīr (Artaxerxes) Bābakān, the governor of the south-western province Fārs, which was subject to Parthia, rose against them. He established a new empire known after his ancestor as the Sasanian dynasty.

Kashmir Treasure Collection.Digitization by eGangotri

The Sasanian dynasty lasted for more than four centuries. During this period it ruled on a large part of the western and central Asia. Ultimately it came to an end with the appearance of Islam and the domination of the Arabs. This illustrious period of the national Iranian history commences with the accession of Artaxerxes I (224 A.D.) and concludes with the murder of Yazdgerd III, the last ruler of the dynasty (652 A.D.).

The new dynasty which regarded itself as the successor and inheritor of the Achaemenians, was founded on Zoroastrianism, the old Iranian faith and declared it as the official religion of Iran. However, another prophet named Māni (Manes) made his appearance in the very beginning of the Sasanian era, and though he was killed and his followers were crushed by the Sasanian rulers, his faith continued its hold. It spread particularly in the north-eastern provinces of Iran and extended to the far-off regions of the central and eastern Asia. On the other hand, it carried much influence in Europe also for several centuries.

Meanwhile Buddhism had also made its hold in the eastern region of Iran. In addition to that, Christianity had also its followers both in the west and some eastern lands.

Most of the works which have come down to us in the Middle Iranian languages, are related to these religious establishments. To this may be added the royal inscriptions and numismatic writings as well as some non-religious writings based on the national stories and tales or social manners and customs.

During the Parthian and Sasanian empires, there were some Iranian speaking provinces in the north-east and north-west of Iran which were sometimes subject to the Iranian empire and at other times they were either independent or under the rule of the neighbouring governments. Among them Sogdiana and Khwārezm in Central Asia and Allān or Arrān in the Caucasus or South Russia are worth mentioning.

Important Middle Iranian Languages

I. Pahlavi

The word *Pahlavi* has been used in the course of time to convey various meanings. This word is the changed and comparatively modern form of an old original recorded as *Parthava* in the Old Persian inscriptions, and it was applied to the north-eastern region of the Iranian empire as well as its inhabitants, known today as Khorasan. It was this very region from which the Parthians hailed.

Therefore, the word *Pahlavi* should be applied to the prevalent language of the people of Khorasan and it should mean the north-eastern dialect of Iran.

But the post-Islamic Arab historians and writers have defined this word in a different way.

Kashmir Treasure Collection.Digitization by eGangotri

Hamze b. Hasan Isfahāni (d. 360 A.H./970-71 A.D.) while quoting the statement of a contemporary Zoroastrian converted to Islam and named Mohammad Mūbad alias Abū Ja'far Motavakkeli regarding the current languages of the Sasanian period, writes about the Pahlavi (Fahlavi):

"Fahlavi is the language in which the kings conversed in their assemblies, and it is ascribed to *Fahla*. And this name is applied to five cities namely, Isfahān, Rey, Hamadān, Māh Nahāvand and Āzerbāijān."[1]

He writes about Persian:

"The conversation of the priests and of the people who were connected with them, took place in *Fārsi* (Persian) and this is the language of the districts of Fārs."

Ibn al-Nadīm also gives the same statement regarding the Pahlavi and the Persian language on the authority of 'Abdollāh b. al-Moqaffa'.[2] Yāqūt, in his *Mo'jam al-Boldān*, after quoting the statement of Hamze, writes on the authority of Shīrūyah b. Shahrdār:

"The cities of the Pahlavi speaking people are seven: Hamadān, Māsbaδān, Qom, Māh Basra, Simarra, Māh Kūfa, Qirmisīn (Kermānshāhān). But Rey, Isfahān, Qūmes, Tabarestān, Khorāsān and Sajestān do not belong to these cities".[3]

As we see, these two views are different from each other because according to these statements, Pahlavi is the language of the central and western regions of Iran and not of the north-east province.

Other works while speaking about or referring to the post-Islamic Iranian languages, generally use the term *Pahlavi* or *Fahlavi* for the local languages or dialects as distinct from the official and literary language *Persian* (Dari).

Fakhroddīn As'ad Gorgāni says that he has rendered the *Vīs va Rāmīn* from the Pahlavi into Persian verse. It is not known exactly whether by *Pahlavi* he means the language of the Sasanian period or one of the dialects of central Iran.[4]

But the word *Pahlavi* or *Pahlavāni* has been used by the poets of the fourth and fifth centuries Hijra (tenth and eleventh centuries A.D.) apparently to mean *Fārsi* or *Irāni* as against Arabic and Turkish. For instance, the following verse ascribed to Ferdousi:

basī ranj bordam, basī nāme xāndam
ze goftār-e tāzī o ham pahlavānī

1. *Al-Tanbīh 'alā Hodūth al-Tashīf*, Baghdad, p. 67.
2. *Al-Fehrest*, Cairo, p. 19.
3. *Mojam al-Boldān*, Beirut, IV/281.
4. *Vīs va Rāmīn*, ed. Minovi, p. 26.

Kashmir Treasure Collection.Digitization by eGangotri

(I toiled much and studied many books composed in Arabic as well as in Pahlavāni.)

At other places also, Ferdousi uses the words *Pahlavi* and *Pahlavāni* in the same sense:

nabeśte man īn nāma-e pahlavī

be pīś-e to āram magar naγnavī

(I bring to you this book written in Pahlavi (Persian) lest you overlook it).

Or the following verse:

agar Pahlavānī nadānī zabān

be tāzī to arvand rā dajle xvān

(If you do not know the Pahlavi language you can say Dajle in Arabic instead of Arvand.)

In the later periods, the word *Pahlavi* or *Fahlavi* has been used repeatedly as against *Dari* and *Farsi* to mean the local dialects of the central and western Iran. For instance, the statement of Shams Qeis Rāzi in the *Al-Mo'jam* is worth quoting. He says,

"I found all the people of Iraq crazy for composing and singing the Pahlavi verses; rather no delicate melody of the Arabic *qoul* or Dari *ghazal* exhilerates their heart and mind as much as the melody of Urāman and the song of Pahlavi, the music of the *rūd* and the Khosravi note."[1]

At another place he says:

"...No one has committed this mistake in Persian verses ... but his (Bendār Rāzi's) langunge is closer to *Dari* than to *Fahlavi*."[2]

In numerous other works composed during the Islamic period, the word *Fahlavi* has been used for the local languages or dialects of the entire Iran or specially for those current in the central, western and southern parts of the country.

In the Manichean writings discovered at Turfan (of which we shall speak in detail later on), two different dialects have been used, called the northern dialect and the southern or south-western dialect. In one of the folios written in the southern dialect, the northern dialect is clearly named as *Pahlavānīk*.

Neryosang, a Zoroastrian scholar from India, who lived in the sixth century A.H. (twelfth century A.D.) translated many Zoroastrian works into Sanskrit. He gives more than once the name of the original language of these

1. *Al-Ma 'jam*, Beirut, p. 143.
2. *Ibid.* pp, 145-46.

Kashmir Treasure Collection.Digitization by eGangotri

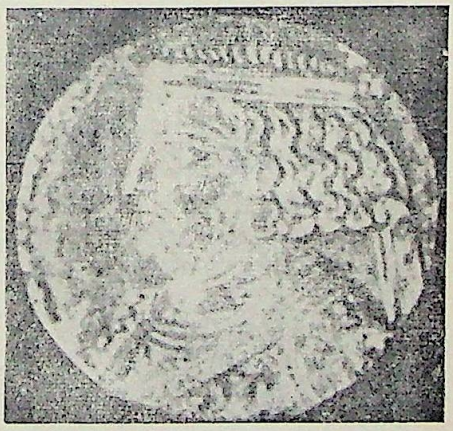
works as *Pahlavi* but occasionally while referring to that language, he also uses the word *Pārsīk* exactly in the same sense.

However, long before this, the scholars who have been studying the extant works dating from the period between the fall of the Achaemenian empire and the domination of the Arabs, used the term *Pahlavi* in a general sense for the language of the Zoroastrian works, both religious and non-religious, which have been handed down to us. However, this term is neither clear nor exact because if we accept the statement of the Muslim historians, the language of the Zoroastrian priests and of the people related to them, should be called *Pārsi*. The word *Pahlavi* or *Pahlavāni*, in the light of what is conveyed by the original word or inferred from the Manichean texts, should exclusively mean 'the northern dialect'.

While accepting the well-known current term *Pahlavi* we found it more suitable to use this term for both the dialects which do not differ very much. However, while discussing both its branches we have given the name *Pārsīk* (Middle Persian) to the south-western dialect and that of *Pahlavānīk* to the northern dialect.

A. Pahlavānīk

The term *Pahlavānīk* means here the Middle Iranian language which is regarded as the northern dialect of Pahlavi. It is the language of the *Parthava* or Parthian people who hailed from the northern region of Khorasan and came into power after the Greek domination. They established the great Parthian (Ashkāni) empire which lasted for several centuries.



Parthian coins

A Parthian coin (reverse)

A coin of Arsaces II (obverse)

Kashmir Treasure Collection.Digitization by eGangotri

Thus, *Pahlavānīk* is a Middle Iranian language which served as the official and administrative language of Iran under the rule of this dynasty from the middle of the third century B.C., to the first quarter of the third century A.D.

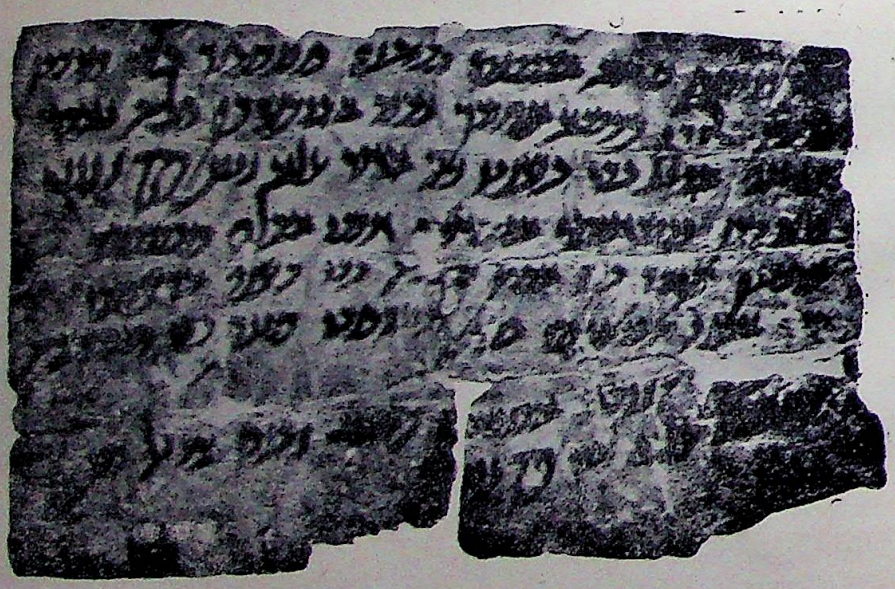
We do not have many works in this language belonging to the above period. There are some coins from the early Parthian rulers which are engraved in the Greek script and which bear the title *Phil-Hellen* (Friend of Greece) added to the name of the Iranian king.

But the Parthian coins minted around 51 A.D., and afterwards carry inscriptions in the Pahlavi language and script, the language of the Parthian people.

Uraman Title-deed

Apart from this, two documents pertaining to the transaction of property have been discovered at Uraman. These documents are written on a deer skin in both the Greek and Pahlavānīk in a script adopted from the Aramaic.

One of these documents written in Greek bears the date 88 B.C. On the back of it a few words are written in the Pahlavānīk language, which gives a gist of the contents in the Greek. But it seems that the Pahlavānīk writing is comparatively modern in relation to the Greek text. The other document is in the Pahlavānīk language only. Its date is either 88 A.D. or 12 B.C. depending upon the fact whether a word in the first line is deciphered as 400 or 300.



Uraman Title-deed

Kashmir Treasure Collection.Digitization by eGangotri

It can be inferred from these documents that the Greek language used in the Seleucid government had fallen from use in the first century A.D. and the Pahlavānīk had assumed the position of the official and administrative language. This text has altogether twenty-three words of the Middle Iranian of which fifteen are proper nouns.

The Pahlavānīk language remained the official and court language of the Parthian empire during its rule of 470 years. But the works pertaining to this period are few in number. In addition to those mentioned above, a stone inscription belonging to Ardavān (Artabanus), the last Parthian king, has been discovered at Shūsh. Moreover, a few words written on earthenwares were discovered in the ruins of Dura-Urpus (Sālehiyah).

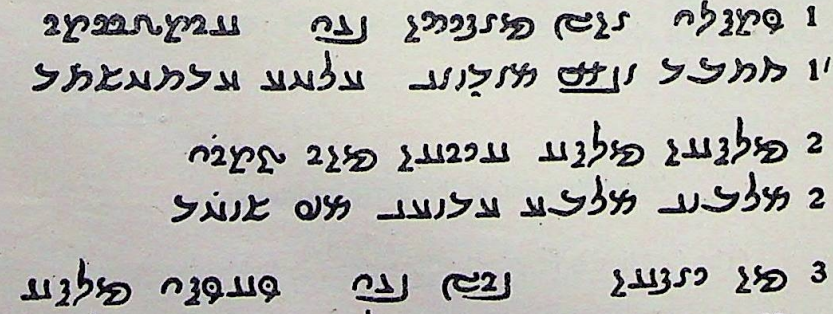
Detailed stone inscriptions in the Pahlavānīk have been left by the early Sasanian rulers. In the beginning of the Sasanian empire, the Pahlavānīk which was the official language under the Parthians, was still popular and officially recognised. That is why Ardeshīr (Artaxerxes) Bābakān and his successors have recorded the accounts of their military expeditions both in Pahlavānīk and Pārsīk, the latter being the current language used by them and the people of their country. Sometimes, in the beginning of this period, the Greek was also added to the above two languages.

The script used on the Parthian coins is the dividing line between the script of the Uraman title-deed and that used in the Pahlavānīk inscriptions of the Sasanian period.

To illustrate, we reproduce below two stone inscriptions, one by Ardeshīr Bābakān and the other by his successor Shāpūr I, written in both Pahlavānīk and Pārsīk.

In these inscriptions some words have been written in the Aramaic language but while reading them their Iranian equivalents were pronounced. This style of transcription called *Hozvāresh* (ideogram) (about which we shall speak later on in detail) came in use from the Parthian period or probably even before it.

An inscription by Artaxerxes Bābakān at Naqsh-e Rostam



Kashmir Treasure Collection.Digitization by eGangotri

Transliteration of the above inscription

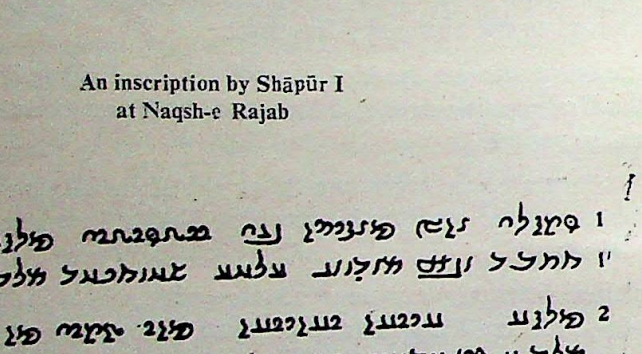
(The first line is in Pārsīk and the second is in Pahlavānīk.)

1. Patkar ēm mazdyasn bag artaxśaθr
1. Patkar im mazdyasun bag artaxśaθr
2. śāhān śāh ēran kē ciθr
2. śāhīn śāh aryān kē cihr
3. hac yazdān pus bag pāpak śāh
3. hac yazatān puhr bag pāpak śāh

Translation

This (is) the figure of the Lord, worshipper of Mazda, Artaxerxes, the emperor of Iran, who is from the race of the gods, son of the Lord King Bābāk.

An inscription by Shāpūr I
at Naqsh-e Rajab



Transliteration of the above inscription

(The first line is in Pārsīk; the second in Pahlavānīk.)

1. patkar ēn mazdyasn bag śāhpuhr śāhān
1. patkar im mazdyasn bag śāhpuhr śāhīn

Kashmir Treasure Collection.Digitization by eGangotri

2. śāh ērān ut anērān kē ciθr hac yazatān
2. śāh aryān ut anaryān kē cihr hac yazatān
3. pus mazdyasn bag artaxśaθr śāhān śāh
3. puhr mazdyasn bag artaxśaθr śāhīn śāh
4. ērān kē ciθr hac yazatān naf bag pāpak
4. aryān kē cihr hac yazatān puhrēpuhr bag pāpak
5. śāh
5. śāh

Translation

This (is) the figure of the Lord, worshipper of Mazda Shāpūr, emperor of Iran and non-Iran, who (is) from the race of the gods, son of the Lord, worshipper of Mazda, Artaxerxes, emperor of Iran, who (is) from the race of the gods, grandson of King Bābak.

Nasā Earthenware

In addition to these, many earthenware pieces were discovered during the last twenty years in the course of the excavations carried out by the archaeologists at Nasā (near Ashkhabad), the ancient capital of the Parthian rulers. These earthenwares carry inscriptions and presumably they date from the first century A.D. The number of these earthenwares has now exceeded 2000. The script used in these inscriptions is akin to that of the Uraman title-deed, with the difference that the latter is characterised by the style of continuous writing whereas in the former, the alphabets are comparatively straight and solid. This script bears much similarity with the Aramaic script used in the official writings of the Achaemenian empire, whose specimens were found on the El-Fil Island (North Egypt).

The texts contain many Aramaic and very few Pahlavānīk words. The scholars have not yet agreed on the particular language used in these inscriptions. Some of them believe that the Aramaic words are ideograms and while reading, their Iranian equivalents were pronounced. Others regard that the language of these texts is Aramaic in which the Pahlavānīk words had already infilterated.

The Manichean Texts

The detailed texts that have been handed down in the Pahlavānīk, the official and administrative language of the Parthian era are related to the faith of Māni (Manes) and his followers. These texts were discovered in the ruins of Turfan (Chinese Turkestan) by the persons sent there by the Anthropological Museum, Berlin in four attempts (1902-1903, 1904-1905, 1905-1907 and

Kashmir Treasure Collection.Digitization by eGangotri

1913-1914). The large number of folios were recovered from the ruins of the temples covered beneath the sand, where the followers of Māni had concealed them in safe corners. Later on, the archaeologists of Russia, Japan and China also discovered some more texts.

Part of these texts is in the Pahlavānīk language. It is presumed that most of them have been translated by the Manichean followers from Pārsīk or the South-Western Pahlavi. That is why these writings seem to be influenced by other dialects in vocabulary, syntax and morphology.

The exact date of most of these folios cannot be ascertained definitely. Judged in the light of the few folios whose dates have been approximately ascertained, the Manichean texts composed in the Pahlavānīk language, belong to two distinct periods separated from each other by at least two centuries.

First Period

As we know, Māni (Manes) was born around 215-16 A.D. in the south of Mesopotamia. At that time this region formed part of the Parthian empire and ten years later it was subjugated by the Sasanians. One of the Māni's works was *The Book of Shāpūrgān* which was presented to the Sasaian emperor Shāpūr I and was written in the Pārsīk language. There are indications to presume that Māni was not himself familiar with the Pahlavānīk language, and when he sent his preachers to the eastern Iran they tried to translate his religious writings into Pahlavānīk, the current language of that area.

There are some other works which give an account of the life and death of Māni and some of his followers. The date of their composition may be taken up to the end of the fourth century A.D. But no writing has been found so far which dates definitely or approximately from the fifth or the sixth century A.D. The scholars, therefore, suppose that by this period, the Pahlavānīk language had become obsolete and Pārsīk, the official language of the Sasanian empire, had gained currency in this region. It was because of the invasion of the Chionites (Huns) from the north-east and the establishment of a powerful military base by the Sasanian soldiers in this region to resist the invaders.

Second Period

From the end of the sixth century A.D., a new movement took place in the eastern Manichean faith which had its centre at Samarqand. From there it penetrated into the regions of Khorasan and Sogdiana. During the seventh century when the western Turks dominated the country of Sogdiana, the new Manichean faith whose followers were called *Dīnāvari*, expanded and consequently new religious works composed in the same Pahlavānīk language, were produced. However, the Pahlavānīk dialect, still current in these regions, had undergone changes and reached the stage of the development of the New Iranian languages. The impact of this dialect is well seen on the texts belonging

Kashmir Treasure Collection.Digitization by eGangotri

to the second period of the Manichean works. Probably the authors of modern texts, in order to prove the originality of their new faith *Dīnāvarīyah* tried to write in the Old Pahlavānīk language which had become obsolete and was not known very well to them. That is why some Pārsīk or south-western Pahlavi words and its grammatical structures have found their way into these writings.

A Manichean Hymn (in the Pahlavānīk)

Manichean	*Current Persian*
huyadagmān çē padtaw frawdād	xośā mārā ke be to farā yāftīm
ud padgrift taw wizhēhiśn	va peδīroftīm kīś-e to rā
śahrdār kirbakkar	(ei) śahryār-e kerfa-gar
kar abar amāh axśadāgift	bar mā āmorześ kon
frēśtag çē pidar	fereśta-e pedar
karēd gyānān durušt	jānhā rā dorostī baxśad
O harwīn dahēd śādīft	hamagān rā śādī dehad
izgīrwēd andāg	(va) andūh rā berānad

(Not deciphered properly)

burz ud abēwimand	borz va bī-pāyān
pad haw kadāzh tār nē ast	ke darū tārīkī hargez nīst...
naxśag harwīn mānistān	hama-e parasteśgāh-hā 'ālī ast
ud ārām	va ārām
çē wiśmanēd pad rōśn	çe śād and dar rouśanī
ud dard nē zānēnd	va dard rā namī-dānand
ud harw kē ōd adīhēnd	va harke ānjā dar āyand
awēśtēnd yāwēdān	īstand jāvīdān
uśān kadāzh nē tarwēd	īśān rā hargez dar nayābad
nē zhaxm ud dizhwār	na zaxm va (na) dośvāri

(One line not deciphered properly.)
(Ten lines are missing.)

padmōzhan çē padmōzhēnd	pūśeśī ke pūśand
kēzh nē kird pad dast	hīçyek be dast karde nīst
hamēr pawāg ud nasāg	hamīśe pāk ve daraxśān and
ud mōr pad hawīn nē ast	va na mūr (?) bar ānhā-st

Kashmir Treasure Collection.Digitization by eGangotri

Translation

(Blessed are we who found you and accepted your faith. O Virtuous Lord, have mercy on us. May the emissary of Father give honesty to the souls, give joy to all and drive away grief;

High and endless, to whom darkness has no access. All the places of worship are sublime and peaceful; they enjoy in light, and know no pains. And those who enter them, remain eternal, and they are touched neither by wound nor by hardship.

None of the dress which they wear, is handmade. They are all pure and shining, and there is no rust (?) on them.)

B. Pārsīk (Middle Persian)

The word *Pārsīk* is applied in this work to one of the Middle Iranian languages to differentiate it from *Pārsi* (Old Persian) and *Fārsi* (Modern Persian). Pārsīk was the dialect of Fārs, the south-western province of Iran. We have already mentioned the Old Persian as a dialect of the people living in the south-west of Iran, but we have no document of this language or dialect after the fall of the Achaemenian empire and we do not know through what stages it passed in the course of its development.[1]

The oldest works available in the Middle Persian language date from the beginning of the Sasanian period. Before the Turfan documents were discovered this language was called *Pahlavi* but afterwards it was termed as *Middle Persian* to differentiate it from the North Middle Iranian language. The script used in most of the writings in the two languages or dialects-Pahlavānīk and Pārsīk- is adopted from the Aramaic and is called the *Pahlavi* script. It may be presumed that this term was first used for the script current in the Parthian period. Afterwards, when this script was employed with some variations for writing the Pārsīk language, the same term was retained. Since the meanings of both the words *script* and *language* are generally confused,by a layman, as even today, the word *Pahlavi* had an extension of meaning and it was applied to language also.

Only a small part of the works handed down in the Pārsīk language, was transcribed during the Sasanian era when this language was popular and

1. The current popular language of the Persians had apparently developed from the Achaemenian period itself and differed from the Old Persian used in the royal inscriptions. This assumption is based on two points:

First, in the stone inscriptions of the later Achaemenians, the same passages and sentences used in the inscriptions of Darius and Xerxes have been uniformly repeated and no new structure is seen in them and this is probably the indication of the fact that the language had fallen from daily use.

Secondly, the later inscriptions of the Old Persian when judged by the rules framed from the early writings, have no fewer mistakes, and according to the principles of linguistics, each mistake in writing indicates that the spoken language has been separated and changed from the written language.

Kashmir Treasure Collection.Digitization by eGangotri

officially recognised. They comprise inscriptions on the stones, coins, seals, grave-tablets and utensils. The numerous treatises and books, though probably composed before Islam, were all transcribed during the post-Islamic period.

Sasanian Stone Inscriptions

The most important inscriptions belonging to the Sasanian period are as follows:

1. An inscription by Ardeshīr (Artaxerxes) Bābakān at Naqsh-e Rostam in three languages (Pārsīk, Pahlavānīk and Greek), engraved beneath the bas-relief depicting the accession of Artaxerxes.

2. A stone inscription by Shāpūr I at Naqsh-e Rajab, also in the above three languages.

3. A stone inscription by Shāpūr at Hājīābād (Fārs), in two languages: Pārsīk and Pahlavānīk describing the archery of the king.

4. A stone inscription by Kertir, the Chief Priest, at Naqsh-e Rajab. Kertir was an influential theologian who was responsible for the revival of Zoroastrianism in the beginning of the Sasanian empire, from the reign of Shāpūr I to that of Bahrām II. He received the highest spiritual position. It was as a result of his prolonged efforts that religion and state joined hands in the Sasanian empire and Neo-Zoroastrianism received official recognition.

In the stone inscriptions left by Kertir, he describes in short or in great detail, his services to the revival and propagation of religion. The inscription at Naqsh-e Rajab is short.

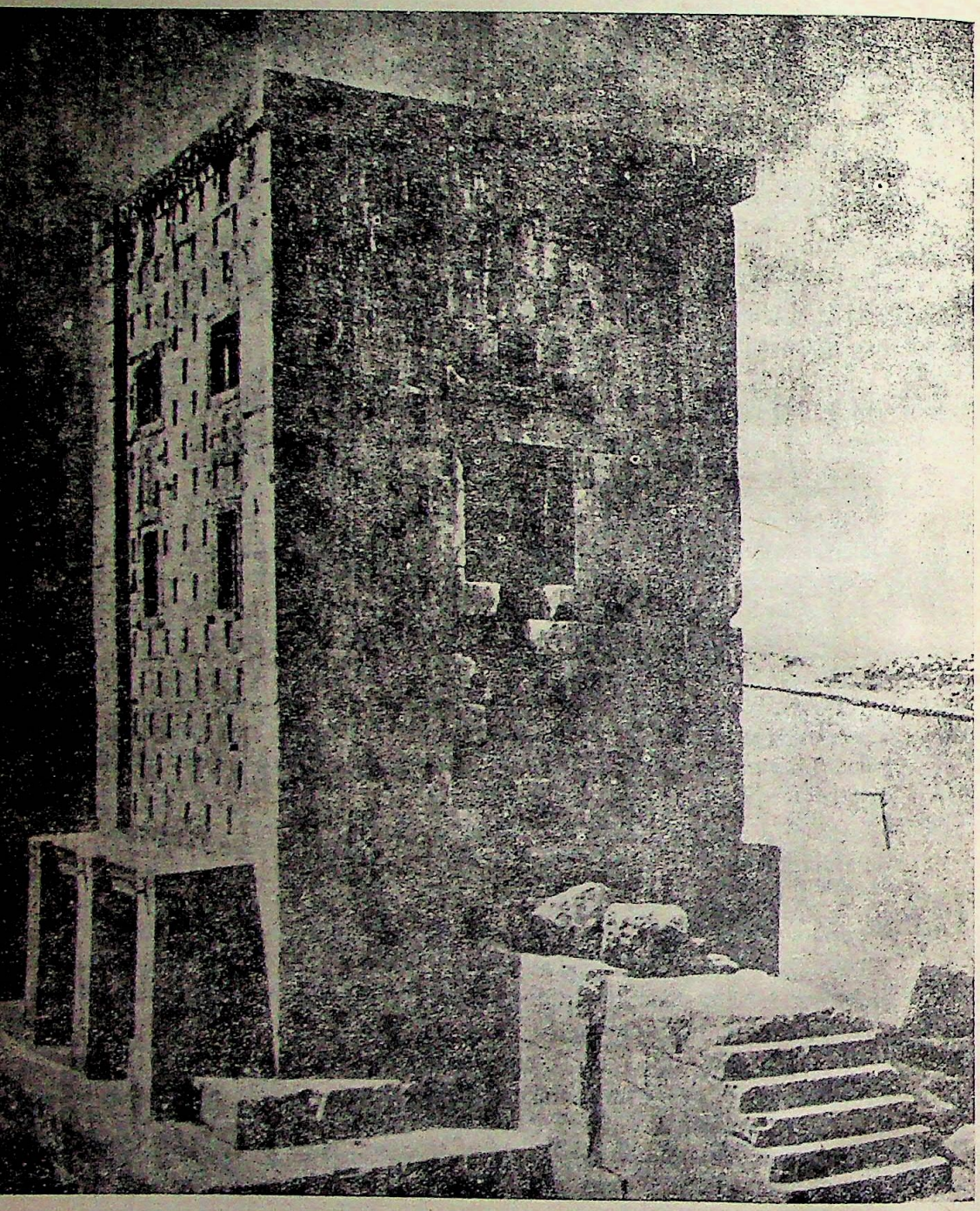
5. A comparatively detailed stone inscription by Kertir in the Ka'ba-e Zardosht below the Shāpūr inscription.

6. A detailed stone inscription by the above Chief Priest at Naqsh-e Rostam mentioning the names of the several provinces of the Iranian empire, which were the centres of his religious activities.

7. A detailed stone inscription by Kertir, the Chief Priest, at Sarmashhad, having the same contents.

8. A detailed stone inscription by Shāpūr I in the Ka'ba-e Zardosht (opposite the graves of Darius and his successors at Naqsh-e Rostam, Fārs) whose building dates from the Achaemenian period. The Sasanian inscription is engraved on the outer walls below. The inscription of Shāpūr contains a list of the provinces of the Iranian empire which indicates its great expansion. In the west it included Armenia, Georgia, the entire valley of the river Kar to the Allan thoroughfare and Daryal in the Caucasus. In the east it stretched to the Sind River and comprised Baluchistan, Kabul and the greater part of

Kashmir Treasure Collection.Digitization by eGangotri



Ka'ba-e Zardosht. The structure dates from the Achaemenian period. The inscription is engraved on the outer walls below.

Kashmir Treasure Collection.Digitization by eGangotri

the erstwhile country of the Kushan to Peshawar. In the north-east it extended to the confines of Kash or New Kashgar.

This inscription also describes in short the great wars between the Iranians and the Romans in the reign of this emperor. All those wars ended in victory for the Iranians. In the course of these wars, a Roman emperor was killed, another was spared and freed after giving ransom and yet another emperor was arrested. This inscription is also trilingual: Pārsīk, Pahlavānīk and Greek.

9. An inscription by Narses at Paikuli (in Iraq situated between the Iranian city Qasr-e Shirin and the Iraqi Sulaymaniya) in two languages Pahlāvanīk and Pārsīk. It describes the war of this emperor with Bahrām III, the victory of the former and the allegiance of the nobles to him.

10. An inscription by Narses engraved on the image of Bahrām I, the Sasanian ruler, written in Pārsīk, at Shāpūr in Fārs, containing the names and titles of Narses, his fater and grandfather.

11. An inscription by Shāpūr II, in Pārsīk engraved on the small arch at Tāq-e Bostān, by the side of the bas-relief, containing the names and titles of this emperor, his father and grandfather.

12. An inscription by the Sasanian Shāpūr II at Persepolis, engraved on a stone in the second year of his reign.

13. Other inscriptions at Persepolis engraved by the order of two nobles, in the reign of Shāpūr II.

14. An inscription by Mihr Nersi, the Sasanian Prime Minister, discovered at Fīrūzābād (Fārs) from the ruins of a bridge.

15. A few inscriptions in the Pārsīk language belonging to the fifth and sixth centuries A.D. or the end of the Sasanian era, found at Darbent (Caucasus).

The Sasanian Dynasty

(The dates indicate the accession of the ruler.)

Ardeshīr (Artaxerxes) Bābakān	226	A.D.
Shāpūr (Sapor) I	242	,,
Hormazd (Hormisdas) I	272	,,
Bahrām I	273	,,
Bahrām II	276	,,
Bahrām III	293	,,
Narse (Narses)	293	,,
Shāpūr II	309	,,

Kashmir Treasure Collection.Digitization by eGangotri

Artaxerxes II	379	A.D.
Shāpūr III	383	,,
Bahrām IV	388	,,
Yazdgerd I	399	,,
Bahrām V (Bahrām Gūr)	420	,,
Yazdgerd II	438	,,
Hormisdas III	457	,,
Fīrūz	459	,,
Balāsh	483	,,
Qobād	488	,,
Khosrou I (Anūshīrvān)	531	,,
Hormisdas IV	578	,,
Khosrou Parvīz	590	,,
Shīrūyah (Siroes)=Qobād II	628	(7 A.H.)
Yazdgerd III	632	(11 ,,)
Defeat at Qādesiyah	636	(14 ,,)
Conquest of Ctesiphon by the Arabs	637	(15 ,,)
Defeat at Nahāvand	641	(21 ,,)
Death of Yezdgerd III	651	(31 ,,)

COINS AND SEALS

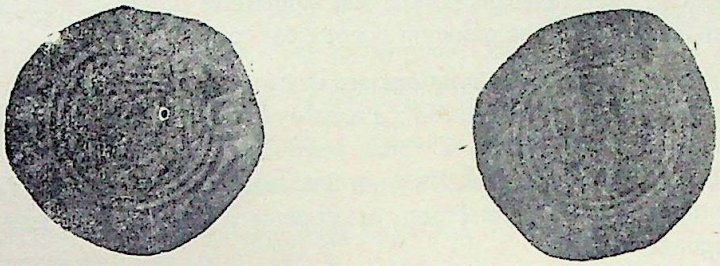
The oldest coins bearing some words in the Pārsık language were minted by the governors of Fārs before the Sasanian empire and approximately date from the second century A.D. The Sasanian kings have left many gold and silver coins which generally carry on one side the image of the king, occasionally along with his name and title in the Pahlavi script. The other side of the coin shows a fire-temple with two guardians of the fire.

A coin of Artaxerxes Bābakān

A coin of Shāpūr I

Kashmir Treasure Collection.Digitization by eGangotri

After the fall of the Sasanian empire and the domination of the Arabs, the same Sasanian coins were current for a while in Iran. Sometimes, the Arab rulers engraved their name in the Pahlavi script at a corner of the same old coin or they added a word in the new script (Kufic) also.



A coin of Khosrou Parviz bearing the name *Ubedullah Ziyatan* ('Obeidol'āh b. Zeyād) and *bismillah* in Kufic script.

Books and Treatises on Zoroastrianism

Zand-Avesta

There is no doubt that the old scripture *Avesta* was learnt and transmitted orally centuries before it was put in writing. However, we do not know exactly when the Avestan texts were written for the first time. It is generally presumed that it might have been done in the beginning of the Sasanian era, and the Avestan texts were most probably written first in the Pahlavi script. Later on, since the language of this scripture had become archaic and out of use, and the defective Pahlavi script was not sufficient for recording the minute differences of pronunciation, it was decided to record the holy text with greater exactness. It was probably during the reign of Khosrou I (Anūshīrvān) that, under the supervision of the Chief Priest Vah Shabuhar, the *Avesta* was written in a script adopted from the same Pahlavi script, but which is one of the best scripts of the world for the exact recording of different phonemes. Therefore, the *Avesta* which was thus written and whose copies have come down to us, shows how this text was pronounced by the Zoroastrian priests of the later Sasanian period.

The *Avesta* compiled under Anūshīrvan consisted of twenty-one chapters or *nasks* but the *Avesta* that we have today, is only a small part of it. The Avestan language was known in that period to the priests only and some of its older parts like the *Gāthās* were vague and inaccessible even to them. That is why greater attention was paid in the Sasanian period to the various commandments and laws of Zoroastrianism. During this period, the entire Avestan texts were translated into Pārsīk or the Middle Iranian language which was the official,

Kashmir Treasure Collection.Digitization by eGangotri

administrative and court language. These translations were made, word by word, with great exactness and sometimes even the grammatical rules of the original language were observed. But as the order of the various parts of the sentences varied completely in both the languages these translations are at places vague and difficult. However, some parts of these translations are comparatively fluent and free. Now, the translations of the texts of the *Gāthās*, *Yasnas*, *Yashts*, *Vendidād* and *Nirangistān* are available. Some other translations carry several explanations and sometimes the author or the translator states frankly that the meaning is not clear to him.

These translations and explanations are designated as *Zand* which should mean 'exposition' or 'explanation'. Probably an older *Zand* existed in the Avestan language, some parts of which have been entered in the present Avestan texts. However, from the later Sasanian period, this word (*Zand*) is exclusively applied to the translation or explanation of the *Avesta* in the Pārsīk language.

The *Zand-Avesta* is the biggest extant work of the Pārsīk language and literature. It is the translation of the Avestan texts into the Pārsīk, line by line or sentence by sentence, one written after the other in the extant copies of the *Avesta*, to which an explanation is generally added. The most detailed of them is the Pārsīk text (*Zand*) of the *Vendidād*, *Yasna*, *Bahrām Yasht*, *Ahuramazda Yasht*, *Vishtāsp Yasht*, *Hādokht Nask* aud *Nirangistān*.

Apart from the *Zand-Avesta*, the most important religious work of the Zoroastrians are *Dinkard*, *Bundahishn* and *Ardā Vīrāf-Nāma*.

Dinkard

Dinkard (Book of Religious Acts and Practices) is the biggest and most detailed of all other works and so far as the contents are concerned, it carries greatest significance. This great book which may be regarded 'the Encyclopaedia of Zoroastrianism' has come down to us in a defective form and now it contains six parts only. The first two parts and the beginning of the third part are no longer extant.

The *Dinkard* might have been a collection of the older compositions but its latest compilation is attributed to two persons. One of them is Āδar Franbag Farrukhzādān who was the Chief Zoroastrian Priest during the caliphate of Ma'mūm (198-218 A.H./813-33 A.D.). The first part of the *Dinkard* which contained a selection of Farrukhzādān's writings was lost after his death. Later on, this book came to the hands of another priest of Fārs, named Āδarbād Amīdān. He is the person who should be regarded as the compiler of the present *Dinkard*. The dates of this author are not exactly known. He might have been the same Āδarbād Amīdān whose son Esfandyār passed away around 318 A.H./930 A.D. Anyhow, this author revised and completed the version of Āδar Franbag and added the last volume to it.

Kashmir Treasure Collection.Digitization by eGangotri

Bundahishn

This work, also called *Zand i Āgāhi*, has come down in the form of two versions. One of them is the *Great* (or *Iranian*) *Bundahishn* which is detailed, and the other called the *Indian Bundahishn* is the summary of the former and was compiled from several copies. This work which is the second biggest collection of the Zoroastrian literature, had probably several versions and was compiled during the period ranging between the Arab conquest and the sixth century A.H. (twelfth century A.D.). However, the most important of its later versions belongs to the third century A.H. (ninth century A.D.).

This book deals with the following basic subjects:

(i) Creation of the world.

(ii) Characteristics of the animals on the earth.

(iii) History of the Keianian kings to Esfandyār.

Ardā Virāf-Nāma

The subject of this book is a religious story which may be summarised as follows:

After the invasion of Alexander, the Zoroastrian faith was exposed to disintegration. So the priests who wanted to know the real laws of their religion and put an end to this state of confusion, assembled in the fire-temple of Āδar Franbag in Fārs. They decided that some one should go to the heavenly world and bring back the information so that doubts are removed. So they selected a pious and virtuous man named Ardā Virāf (or Ardā Virāz) for this purpose. The latter took something sedative and became unconscious. In that state, he went to the other world passing through the paradise and the hell. After a few days, he came to his senses and brought the information about the heavenly world and the right faith.

Other treatises and books of the Zoroastrian faith are as follows:

Dādistān-i Dinik: a collection of the laws or legal affairs of the Sasanian period.

Rivāyāt-i Pahlavi

Shikand Gumānik Vijār (The Book for Removing Doubts)

Minu-i Khrad

Gajastak Abdullah (abālish)

Jamāsp-Nāmag

Mātikān Yosht Fryān

Shāyast-ne-Shāyast, etc.

Kashmir Treasure Collection.Digitization by eGangotri

Non-religious Literature

Andarz-Nāma (Book of Precepts)

Several compositions in the Pārsīk have come down to us which deal with morals, precepts, proverbs and wise sayings. Many of these treatises consist of short independent sentences and passages, although several sentences generally follow one another and they are connected in their idea. Some of these passages and proverbs are poetic, which lead us to presume that the older original was in the form of poetry. Most of these wise sayings are attributed to great men, sages and kings. A part of it is ascribed to Yam (Jamshīd). Another part is ascribed to Ushnār Dānāg, a wise man of the Keianian era. But the greater part is related to the Sasanian period.

History and Fiction

Books and treatises on history and fiction which have come down to us are comparatively fewer than the religious works because there was no religious zeal to preserve such works. In the works composed during the Islamic period, we come across the title of many works which are said to have been translated from the Pahlavi language into Arabic or occasionally into Persian but their original is not traced. Among them may be mentioned the famous book *Kalīle va Demne* rendered into Arabic from Pahlavi by 'Abdollāh b. Moqaffā' but its Pahlavi original is no longer extant. The other is the story of Vīs and Rāmīn which probably had its origin in the Parthian period. It was translated from the Pahlavi into Persian verse but no trace of the Pahlavi original is available.

However, among the extant works of this category are two books: *Ayātkār-i Zarirān* and *Kārnāmak-i Artaxshir Pāpakān.*

The former is the story of the war of Goshtāsp (Hystaspes) with the infidel Chionites on the propagation and acceptance of the Zoroastrian religion. In this war, Zarīr, the brother of Goshtāsp is killed in spite of his bravery. This book seems to have an older original and was apparently versified. However, it indicates the sources of the great Persian masterpiece viz. the *Shāh-Nāme* of Ferdousi.

The *Kārnāmak-i Artaxshir Pāpakān* is also a historical story mixed with fiction. It deals with the life, wars and chivalry of the founder of the Sasanian dynasty. No doubt, its original was composed in the middle of the same period although the present version is comparatively modern.

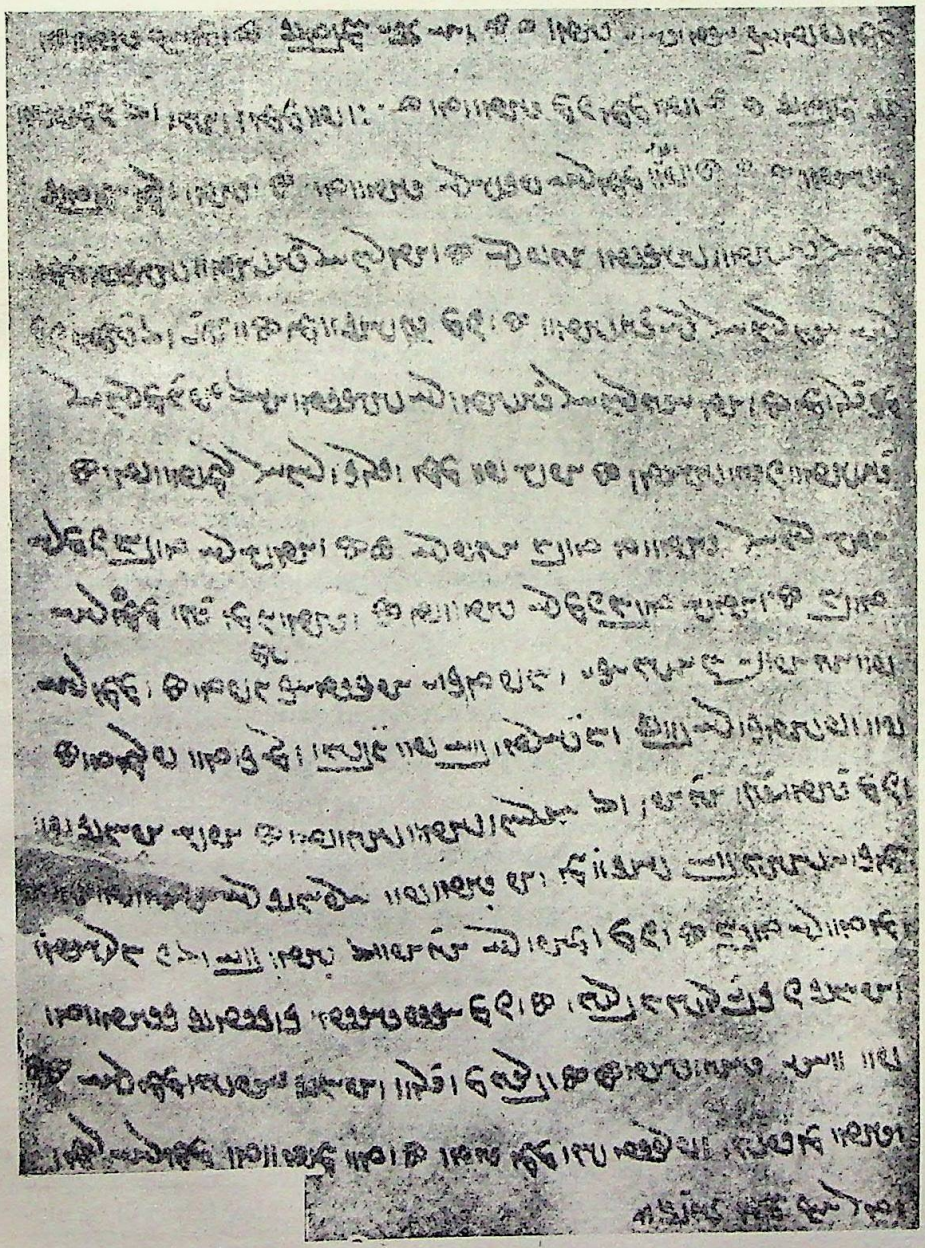
The contents of both these books were included in the several *Khudāy-Nāmaks* (Books of the Kings) compiled during the Sasanian period, and from there they found their way into the *Shāh-Nāme* of Ferdousi.

Kashmir Treasure Collection.Digitization by eGangotri

Other Literary Works

Some other treatises in the Pārsīk are available which have purely literary aspect. Among them is the poem *Darakht-i Āsorik* which is a polemic between a tree and a goat on the point which of them is more useful.

Example of Zoroastrian Middle Persian



A page from *Dinkard* (Part V)
(Copenhagen MS)

Kashmir Treasure Collection.Digitization by eGangotri

Another is *Khusraw Kavātān Aridak* or Khusraw, son of Qobād and his servant, dealing with the best human enjoyments. To this category belong *Mātikān Chatrang* or the story of chess, *Shahristānhā-i Iran* and *Farhang-i Pahlavik*, of which we shall speak in another chapter.

Transliteration of the above text

1. (haç) çē paytāk astīh ī yazd ut ān ī hambatīk haç ku mat
2. ān hambatīk ut pat çē çim mat ut pat çē wihān ō gōmēçiśn
3. kōśēt pat çē rāy pēś nē mat ut yazd awē hambatīk
4. apāç dāśtan śāyēt ayāp nē hakar apāç dāśtan śāyēt çē
5. rāy ēk apāç nē dāśt çim andar hiśt ut wizand ō dāmān çim
6. padgrift ut hakar ēk apāç dāśtan nē śāyēt pas afdum apāç
7. dāśtan çēgōn śāyēt uś pat çē nēvōk apāç afganēt
8. uś apāç matan tuwān ayāp nē ut hakaraś nē tuwān çim nē.
9. tuwān hakaraś tuwān çim nē āyēt ut yazd ēn dēn çē rāy
10. pat ēwaç-ē anāśnāk ı nihuftak ī awistāk nām guft ut çē rāy
11. pat nipiśtak nē bawandak hangart bē pat gōwiśn warm kartan framūt
12. ut çim yazd dēn ēwāç o ērānśaθr frēśtāt uś apārīk pat
13. āmōk i dēwān bē hiśt apārīkān yazd pat arçānīk nē dārēt ayāpiś
14. nimūtan nē tuwān çim nimāç nē ēwāç yazd bē ōiç xvarśēt.
15. ut apārīkiç was rośnān bariśn çim aywihast kustīk raftan
16. pat wināh dārihēt ut barsum ut drōn ut apārīk yaziśn çē rāy
17. ut yazd haç yaziśn ut parastiśn çē sūt ut tan ka murt çē rāy rēman
18. tar ku ka zindak

Translation of the above Pārsīk text

What makes the being of the god and his counterpart manifest?

Whence did the counterpart come?

Why did he come?

For what reason does confusion struggle in the world?

Why didn't he come before?

Whether god can withhold that counterpart or not?

If he can, why didn't he withhold? Why did he free him and accepted harm for the people? And if he could not withhold him, how will he ultimately do?

Kashmir Treasure Collection.Digitization by eGangotri

By what force does he drive him away?

Can he come back or not?

If he cannot why; if he can, why doesn't he come?

Why did the god reveal this religion in an unknown and secret language called Avesta?

Why didn't he perfect it through writing and instead asked to learn it by heart through saying?

Why did the god send the religion to Iran alone and left others to the teachings of the demons?

Doesn't he favour the others or is he unable to be shown ?

Why should one worship not only the god but also the sun and other luminaries?

Why do they regard it a sin to go without the belt?

Why the twigs, prayers and feasts?

What benefit goes to the god from tne feasts and worship?

When the body dies, why does it become filthier than what it was in life?

Manichean works in the Pārsīk Language

The Manichean works discovered in the ruins of Turfan (Chinese Turkestan) are in three Middle Iranian languages: one is Sogdian, the current language of the inhabitants of that land; the other is Pārsīk and the third is Pahlavānīk,[1] the latter two being the religious languages of the followers of Māni (Manes).

One of the works of Māni whose title is known to us through the works of the Muslim historians, is the *Book of Shāpurgān* (Shābarqān) which he had composed in order to invite the Sasanian ruler Shāpūr I to his new faith. Fragments of this book, written in the Pārsīk language, were found in the discoveries at Turfan. The scholars who have studied them believe that the vague and complex style of the above work is either due to the fact that the Pārsīk translation was made from an Aramaic dialect, which was the language used in the birth place of Māni. But if it was originally composed in the Middle Persian (Pārsīk), the author had no mastery over this language.

Another famous work of Māni is a book designated *Englium* by the Muslim historians. It is a Greek word meaning 'Gospel' and is synonymous with the word *enjīl*. Fragments of this book written in the Pārsīk, have also been discovered.

1. Among these folios, there is a small fragment in the Bactrian or Balkhi language and a few others in Modern Persian.

Kashmir Treasure Collection.Digitization by eGangotri

There are other folios from a collection containing letters and probably having the title of *Dēwān*, inviting people to the faith of Māni. There are some other folios without a title which contain the prayers of the Manichean faith. On the basis of the Sogdian text, it may be presumed that this collection was entitled *Wazragān Afrēwān* (Benedication to the Great). These works were composed by Māni himself and parts of them have come down to us in the Pahlavānīk, Pārsīk and Sogdian languages.

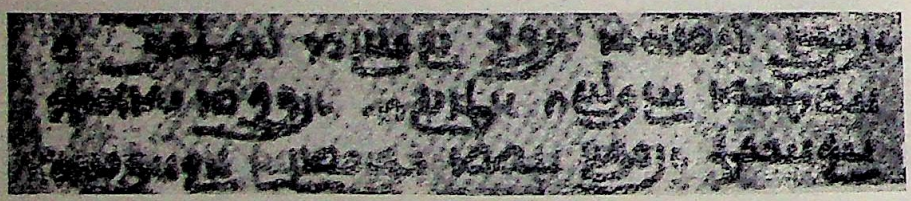
The last of these works, in the chronological order is the Preface to the *Book of Prayers and Chantings* composed by Māni in the city of Kara between 210 and 218 A.H. (825-833 A.D.). This text was written by the Sogdians and two of its versions in the Pahlavānīk and Modern Persian have come down to us.

The Manichean texts in the Pārsīk have not yet been studied minutely from the grammatical point of view and no fundamental research has been done on the grammar of their language.

The Manichean works in the Pahlavānīk and Pārsīk languages are all written in the special Manichean script, of which we shall speak in the following pages.

Christian Works in the Pārsīk Language

Probably the only literary religious work composed in the Middle Persian and not related to Zoroastrianism or Manicheanism is the translation of some parts of David's *Psalms* written in the Pahalvi script and discovered at Turfan. These fragments show that the Christians of Iran also used the Pahlavi script in their religious works.



The Middle Persian of the Psalms

Translation

Behave with your servant in a way that you have mercy and compassion. Teach me some counsel. I am your servant. Give me awareness so that I become aware.

Kashmir Treasure Collection.Digitization by eGangotri

II-The Sogdian Language

Sogdiana was a province of the Achaemenian empire situated in the north-east of Iran with its capital at Samarqand. In the stone inscription of Darius, the name of this province is recorded as *Suguda*. Similarly, in the writings of the Greek historians and geographers the name of its people is written as *Sugdui*. The representative of Sugdiana is also portrayed in the bas-reliefs at Persepolis. He has a long beard wearing long wide trousers and stitched dress. In the *Avesta* also the name of this country and its people is given as *Sugda*, and *Sugdōšayana* means the abode of the Sogdians. But no description is given about this country, except that the calamity of locust has befallen it.

The Muslim geographers of the fourth century A. H. (tenth century A. D.) have also mentioned about the language of this country. Maqdesi writes, "The Sogdians have a separate language which is near to the language of the Bukhara village. This language is totally different."

Istakhari also writes, "The language of the people of Bukhara is the same Sogdian except that some of its letters are different."

Other information about the Sogdian language is provided by Abū Reihān Bīrūni, the great scholar of the early fifth century A. H. (eleventh century A. D.) who has recorded the names of the months in the Sogdian language in his *Al-Tafhīm*. He writes about the Sogdian people:

"They are the Magians of Transoxiana. The beginning of their year and that of their first month is from the sixth day of the month of Farvardīn, and then they follow their own system till the end of the year."

Among the folios discovered in Chinese Turkestan in the beginning of the twentieth century, there are several documents in an unknown language written in a different script. The scholars realised from the very beginning that it is related to an Iranian language. One of the methods to recognise this language was to compare the names of the months of the year as recorded in some of the aforesaid folios, with the names of the Sogdian months given by Abū Reihān Bīrūni.

A trilingual stone inscription in Old Turkish, Chinese and one more language, was also discovered in the ruins of Kara Balgasun, the ancient capital of the Uigurs (North Mongolia). It was learnt afterwards that the third language in the above inscription is the same as used in some of the folios discovered in Chinese Turkestan.

All these documents were discovered in the lands far from the mainland of Sogdiana. Then, in 1930-33 some writings transcribed on skin, Chinese paper and wood were found in the ruins of the fort built on Kūh-e Mugh, near the village Khairābād in the region of Zahmatābād (Tajikestan), 120

Kashmir Treasure Collection.Digitization by eGangotri

kilometres from Samarqand. Many of these writings are related to the name of Devashtej, the king of Sogdiana and ruler of Samarqand whose name is also found in the Arabic sources. He is the same person who resisted the Arab invasion for quite some time.

All these documents excepting one in Arabic and three in Chinese, are in the Sogdian language and in the same script used in the documents discovered in Chinese Turkestan. This collection contains letters addressed by Devashtej to other persons, letters addressed to him, commercial notes, Sogdian calendar and some other matters.

Numerous coins of the rulers and kings of Sogdiana have been discovered from the various places in Central Asia and Mesopotamia including Merv and the ancient town Panjikat. These coins date from the fifth to the ninth century A.D., and the older ones bear the Sogdian inscriptions along with the Pahlavi, the latter being an imitation of that on the Sasanian coins. However, the later coins carry the Arabic inscription instead of the Pahlavi.

Earthenware pieces have also been discovered in Merv and other places which bear inscriptions in the Sogdian script. Similarly, many metal utensils bearing the Sogdian inscriptions, have been recovered from various places.

It can be very well noticed from all these writings that the Sogdians possessed an illustrious culture and an advanced civilisation. The traders and travellers of this country went as far as Mongolia and China. Some of the Sogdian texts are on Buddhism while some others on Manicheanism. The Sogdian Manicheans propagated this faith to the far-off points in East Asia.

Apart from this, the extant Sogdian texts contain some beautiful literary pieces, which indicate that the Sogdians were culturally close to other Iranian peoples. Among such pieces are the Story of Rostam and some tales from the book *Kalile Va Demne* such as the stories of 'the merchant and the workers who pierced pearls', 'three fishes' and 'the fox and the monkey'. They are all written in the Sogdian language.

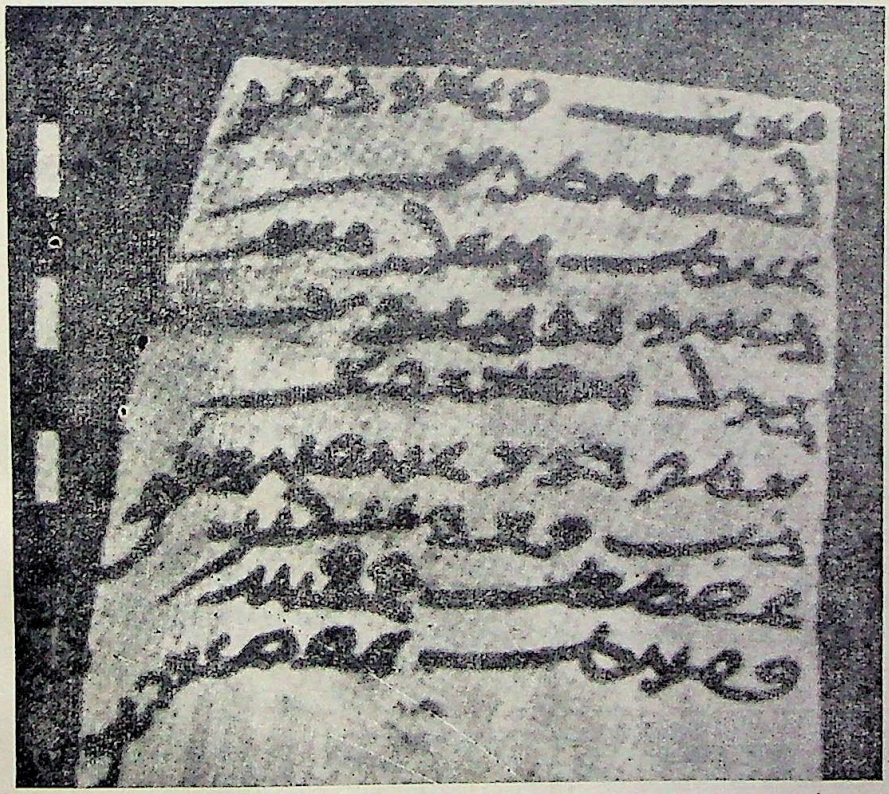
The following passage is the translation of a Sogdian text containing a part of the story of Rostam :

War of Rostam against the Demons

Rostam chased them in the same way to the city-gate. Many were trampled by him and died. Thousands fled away. When they entered the city they closed the gates. Rostam returned with pomp and show. He reached a green meadow. He halted, removed the saddle from the horse and left him for grazing. He took off the arms from himself. He ate to his satisfaction and laid down the arms. He rested and slept. The demons went for an assembly... and said to one another: What a great calamity and what a great shame for

Kashmir Treasure Collection.Digitization by eGangotri

us that we have been beseiged in the city due to a single cavalier. We shall either die and be annihilated or take revenge on the kings. The demons became ready for action. They were many (?) . . . With big and heavy arms, with obduracy and constant beating, they opened the city-gates. Many demons. . .many on carriages, many on elephants, many on. . .many on boars, many on foxes, many on dogs, many on snakes and alligators, many on foot, many flying like vultures and similarly (?) many were going upside down, with head down and feet upward. . .for a long time. They excited rain and snow and hailstone and fierce lightning. They were growling and breathing fire, flame and smoke. They came out in search of the brave Rostam. The fire-breathing Rakhsh came and awakened Rostam. Rostam got up from his sleep and immediately put on his 'military cloak'. He tied up the quiver and sat on the Rakhsh and galloped to the demons. When Rostam saw the force of the demons from a distance he said to the Rakhsh: "Have a little fear. . ."



A specimen of the Sogdian text discovered in the Kūh-e Mugh

Kashmir Treasure Collection.Digitization by eGangotri

Translation of the above Sogdian text

1. The Lord of Panj[1]
2. Devashtej
3. has eight years[2]
4. The month of Neisan[3]
5. The day of *Khor*[4]
6. and took *aγōśmarēk*[5]
7. from the ruler
8. 43 *ōt*[6]
9. skin and also *vāryāk*[7]

III-The Khwārezmi Language

We recognise the Khwārezmi language only through the words and sentences recorded in the Perso-Arabic script, in the texts of the Arabic books or on their margins. No independent text in this language is available. Khwārezmi is the language which was current in the country of Khwārezm. Abū Reihān Bīrūni who belonged to this country has devoted a chapter of his book *Al-Āthār al-Bāqeyah* to the festivals and calendar of the people of Khwārezm. In this chapter the names of the days of the week, months, heavenly bodies and festivals have been recorded in the Khwārezmi language. The historical and geographical works in Arabic also quote some words in the Khwārezmi. An Arabic work on Jurisprudence composed in the sixth century A.H. (twelfth century A.D.) contains words, sentences and a few passages in the Khwārezmi. A glossary is appended to this work which explains the Khwārezmi words into Persian or Arabic. It contains about 3000 Khwārezmi words, some of which are repeated.

In the recent years, a manuscript of the well-known work *Moqaddamat al-Adab* by Zamakhshari has been found in the Khwārezmi language (the mother tongue of the author) which contains a large number of vocabulary in this language.

The works found in the Khwārezmi language are all written in the Perso-Arabic script during the post-Islamic period. But the language used in these texts should be placed in the line of the Middle Iranian languages from the point of linguistic development and evolution.

---

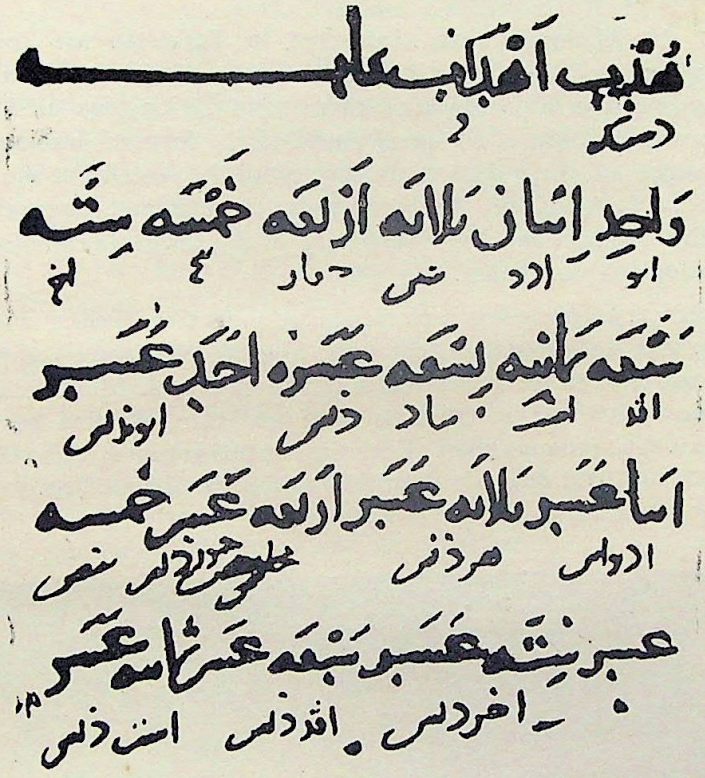
1. A region in which Panjikand was an important city.
2. *i.e.* He is ruling for eight years now that this document is written.
3. Third month according to the Sogdian calendar.
4. *i.e.* eleventh day according to the Sogdian calendar.
5. counter (accountant) ?
6. portion of land (?)
7. A kind of dressed skin which was different from the leather.

Kashmir Treasure Collection.Digitization by eGangotri

The Muslim historians and geographers up to four centuries after Islam, have mentioned about this language. Istakhari[1] writes, "Their language is singular and no city in Khorasan speaks their language."

Ibn Houqal[2] also records the same point probably on the authority of Istakhari.

A specimen of the Khwārezmi Language



A page from the Translation of *Moqaddamat al-Adab* in the Khwārezmi by Mahmūd b. Omar al-Zamakhshari, Istanbul, 1951

(The Khwārezmi words of this page (from the 2nd line) mean as under):

Line 2: one, two, three, four, five, six

„ 3: seven, eight, nine, ten, eleven

„ 4: twelve, thirteen, fourteen, fifteen

„ 5: sixteen, seventeen, eighteen.

1. *Al-Masālek va al-Mamālek*, p. 304.
2. *Sūrat al-Arz*, p. 398.

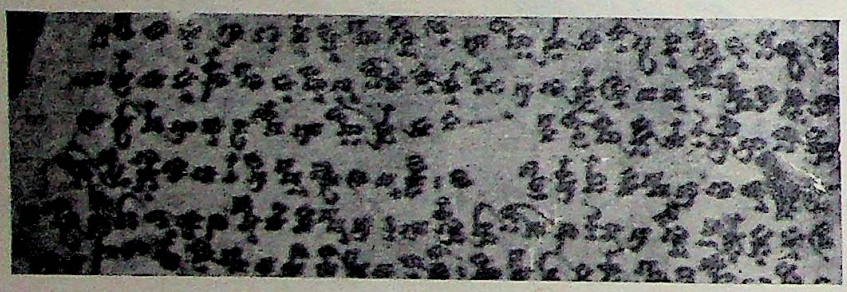
Kashmir Treasure Collection.Digitization by eGangotri

IV- The Khotanese Language

The Khotanese is another language belonging to the eastern group of the Middle Iranian languages. It was spoken in Khotan and the south-east of Kashgar, and many works have survived in this language. Another dialect of this language was prevalent in Tumshuq region, north-east of Kashgar. But the latter does not have many documents and whatever is available has not been deciphered properly so far.

Some of the Khotanese texts discovered in Turkestan are related to Buddhism while some other folios are commercial and financial documents. These texts are written in the *Brahmi* script and the language used in them denotes the various stages of the development of the Eastern Iranian languages. The script of these documents also record the vowels but the style of writing is not always uniform. There are some strange and unusual points which require explanation. The vocabulary of this language contains words which are adopted from Prākrit.

The Khotanese language has been recognised in its two distinct and different stages: old and comparatively new. The Old Khotanese is a flexional language being close to the ancient languages in structure. In this language, the noun declension has seven cases and the verb inflection has several characteristics. The pronunciation of the various phonemes in this language can be ascertained with difficulty from the Brahmi Hindi alphabets.



A specim of the Khotapese language in Brahmi script.

In the New Khotanese, the cases of noun declension have considerably decreased and the system of its phonemes has also undergone much change.

The following is the translation of a passage from Old Khotanese:

"The spring came. The earth became warm. Colourful flowers blossomed on the trees. The creepers are budding. Their branches are moving with the wind. The gentle breeze brings sweet smell from the trees. Lily ponds, springs, lagoons and hills have all blossomed. Birds are singing captivating songs. The spring water is flowing on the lawns. Days are cloudy, but the living are very hot."

Kashmir Treasure Collection.Digitization by eGangotri

The following is the translation of a passage from New Khotanese containing verses from the story of Prince Svaδan and his fairy fiancee Manuhara captured by a hunter:

"Prince Svaδan went out with his companion for hunting, with a happy heart, on his shining carriage. He heard the frightening cry of a woman. He thought to himself, "Who is this person crying here?"

V-The Tokharic Language

Tokharestan is the name given from the oldest time to one of the easternmost Iranian provinces which bordered with the western provinces of China. The language called here *Tokharic* is an Iranian language which was current during the second and third centuries A.H. (eighth and ninth centuries A.D.) in the aforesaid country now called Chinese Turkestan. As it bears close relation with the Khotanese language, some scholars regard it a branch of the latter. At any rate, both these languages should be regarded as members of the Middle Sakian (Scythian) group.

The Scythian, Tokharian and Chionite (Hun) tribes who penetrated into Central Asia and the present Afghanistan were the Iranian speaking people. This point has been confirmed by the archaeological discoveries made in the last few decades in the above regions. The texts discovered in this language are written in a script adopted from the Greek. They constitute the coins and seals of the Ephthalite (*Haytal* of the Muslim historians or White Huns) kings and a few short writings, some of which pertain to the Kushan era. Lest this language be confused with the Tokharian, an independent member of the Indo-European languages (p. 122), some scholars have suggested that this language should be called *Balkhi.*

Groups of the Middle Iranian Languages

The Middle Iranian languages should be divided into two groups: Western and Eastern, on the basis of the close and similar characteristics in their structure. Each of these groups has several branches as given below:

Western Group (Pahlavi)

- Northern branch: Pahlavānīk
- Southern branch: Pārsīk

Eastern Group

- Northern branch: Sogdian, Khwārezmi.
- Southern branch: Middle Sakian: Khotanese, Tokharic.

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Chapter XVIII

THE SCRIPT AND STRUCTURE OF THE PAHLAVI LANGUAGE

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

The Script and Structure of the Pahlavi Language

I-Script

After the end of the Achaemenian empire, all the scripts used for writing the Middle Iranian languages, were adopted from the Aramaic script. The above script was prevalent in the Achaemenian period also and was used for the government and administrative correspondence. A stone inscription at Persepolis written in the Aramaic script, which has not yet been deciphered properly because of being damaged or illegible, substantiates that the above script was current in the aforesaid period. The writings discovered on the papyrus and related to the rule of the Iranian administrators in Egypt under the Achaemenians, also confirm this view.

The Cuneiform used in the stone inscriptions of the Achaemenian emperors, was neither suitable nor easy for writing letters and official correspondence. That is why the Aramaic script which had been in the use under the Achaemenians, was employed from the same period. However, it is not yet definite whether the above script was current in the usual life or not.

Under the Seleucids, it was natural to write in the Greek language and script. After the rise of the Parthian dynasty, the above script and language were used for some time. As noticed earlier, the names and titles of the Parthian kings were engraved on the coins in the Greek script. However, as soon as these Iranian rulers established their firm control, a special script originating from the Aramaic script, was employed for writing the official documents. This script whose earliest extant document is the Uraman title-deed belonging to the first century B.C., was called *Pahlavi* because of the people who ruled at that time. Afterwards, this term was used to denote the language of that people also. During the Sasanian period, the same script was used with some variations. That is why the language of the works which have come down from this period, is also called *Pahlavi*.

We have no documents to ascertain when and by whom the Aramaic script was developed till it reached the stage of the Pahlavi script. Only this much is known that this development took place gradually and it was not caused by

Kashmir Treasure Collection.Digitization by eGangotri

one or a few persons because if it had been so, one word or alphabet would not have been written in different forms and shapes.

Anyway, from the middle of the Parthian period, the Pahlavi script had been recognised as the national script of Iran as against other scripts like Greek and Brahmi. That is why the Sasanians, too, preserved and continued this script.

The Pahlavi script may be divided into three categories:

1. North-eastern Pahlavi script used by the Parthavas or Parthians. This script is generally seen on the coins and seals of the kings of this dynasty.

2. South-western Pahlavi (Middle Persian) script or the Sasanian script, which had two styles: the inscription script used for engraving on stones and coins. The other script was used for writing letters and books.

3. Eastern Pahlavi script which has come down to us in the form of continuous writing only. It was used to write some Eastern Middle Iranian languages.

* * *

The Muslim historians have provided some information about the various kinds of the scripts current in the Sasanian period. For instance, Hamze Isfahāni writes on the authority of Mohammad Mūbad alias Abū Ja'far Motavakkeli:

"The Persian script is diverse and is of seven kinds. It is said that the Iranians during their rule used to write different matters in seven kinds of script, which are called *Ram Dafire*, *Gashta Dafire*, *Nim-gashta Dafire*, *Fravarda Dafire*, *Rāz Dafire*, *Din Dafire* and *Vasaf Dafire*.

"Now, the meaning of *Ram Dafire* is 'the general script' and the meaning of *Gashta Dafire* is 'the changed script'. The meaning of *Nim-gashta Dafire* is 'the script half of which has changed'. The meaning of *Fravarda Dafire* is 'the script of the order and letter.' The meaning of *Rāz Dafire* is 'the script of secrets and translations.' *Din Dafire* is the religious script in which they wrote their scripture and other religious texts. The meaning of *Vasaf Dafire* is the 'combination of scripts', which was a script including the Roman, Coptic, Berber, Indian, Chinese, Turkish, Nabathean and Arabic vocabulary."[1]

Ibn Nadīm also quoting Ibn Moqaffa' regards that the scripts prevalent in ancient Iran were of seven kinds. Among them is *Vish Dafiriya* which might have been identical with the *Vasaf Dafire* of Hamze. The former states, "It comprises 365 letters and the books on augury or the murmuring of the running water, tingling of the ear, beckoning with the eye, nodding, winking and the like are written in this script."

1. *Al-Tanbīh*, pp. 64-65

Kashmir Treasure Collection.Digitization by eGangotri

Regarding the *Gashta* script called *Kastaj* by him, he states, "It consist of twenty-eight letters, in which treaties, agreements and grants of land were written. Similarly, engraving on the seals of the Persian kings, embroidery on dress and carpet, and inscription on coins, *dinars* and *derhams* were also made in this script."

Ibn Nadīm records *Nim-gashta* as *Nim-kastaj* and says that it also comprised twenty-eight letters and the books on Medicine and Philosophy were written in it.

Instead of *Ram Dafire* he gives two other terms *Nāma Dabiriya* and *Hām Dabiriya* and says that this script was used by all the classes of the people except the kings. It was written as it is spoken, and it had no dot. Some of the texts in this script were actually in the Old Syriac *i.e.* the language of the people of Babylon but it was read in Persian. The number of the alphabets in this script was thirty-three.

The *Rāz Dafire*, recorded as *Rāz Sahriya* in the copies of that book, is defined as follows:

"The kings wrote the secrets regarding their relations with other people in this script. The number of its letters was forty. Each of its sounds and letters had a particular form, and it did not have any Nabathean vocabulary."

In addition to these, Ibn Nadīm mentions the *Ras Sahriya* script and writes about it that Logic and Philosophy were written in it; that it consisted of twenty-four letters and had dots but we have not seen it. He also says about *Din Dafiriya* that it is the religious script and the *Avesta* was written in it.

Then he says, "There is another kind of the script which was written separate or continuous and was called *Zavāreshn* (ideogram). These *Zavāreshns* were about one thousand words which had been adopted in order to differentiate the similar words from one another. For instance, when someone wanted to write *gōšt* he wrote *bistra* but he read *gōšt*, in this from

And if he wanted to write *nān* he wrote *lahma* and read *nān*, in this form And whatever they wanted, they wrote like this; but the words which required no conversion were originally written in Persian."[1]

The details provided by these historians are, however, vague and even the names of the scripts have been altered or distorted and their original exact form is not known. For example, *Rās Sahriya*, in which according to Ibn

1. *Al-Fehrest*, Cairo 1348, pp. 18-21.

Kashmir Treasure Collection.Digitization by eGangotri

Nadīm, Logic and Philosophy were written, might have been originally *Dānish Dabiriya*. Therefore, our discussion will be limited to those scripts whose examples are available and which have been deciphered by now and recognised properly.

* * *

Apart from the various kinds of the script, called *Pahlavi*, some other scripts were also used for writing the Iranian languages and apparently all of them were adopted from the Aramaic script. Among them are:

Manichean Script

Māni (Manes) who was born in 215 A.D., at Babylon from the Iranian parents, was the founder of a new faith which remained one of the most popular world faiths for nearly ten centuries. The Manichean faith spread during the third and fourth centuries A.D. to West Asia, South Europe and North Africa, and it overtook Gaul and Spain also. It received a setback in the seventh century against Christianity and began to decline.

On the other hand, Manicheanism became very popular in the north-eastern Iran during the fourth century. By the end of the sixth century, it spread to China and the entire East Asia. As the Uigur Turk rulers accepted this faith in the second century A.H. (eighth century A.D.), it received official recognition in that country and even after the fall of the Uigur kingdom, Manicheanism preserved its position in the succeeding dynasties up to the sixth century A.H. (twelfth century A.D.). Later on, many followers of Māni lived in China for a long time until this faith died away suddenly. During the seventh century A.H. (thirteenth century A.D.) the war between Manicheanism on one hand hand and Christianity, Islam and Buddhism on the other hand, ended in the complete defeat of Manicheanism.

Māni and his disciples employed an illuminated, clear and beautiful script for writing their works, which was called the Manichean script. Specimens of this script have been found on some utensils. However, the texts discovered in Chinese Turkestan are significant as they are all written in beautiful hand on supreme papers with colourful inks and some of them are decorated with wonderful paintings. The languages used in these texts are different including a few Iranian dialects and the Old Turkish.

The origin of the Manichean script is not exactly known. The antagonists of this faith believed that it was a secret script invented by Māni himself. This belief is, however, not correct. It is supposed that the Manichean script was adopted from a style of the Aramaic script. However, it should be kept in mind that Māni was a great artist and he had undoubtedly a hand in the invention and perfection of the above script.

Kashmir Treasure Collection.Digitization by eGangotri

Sogdian Script

This script was also adopted from a style of the Aramaic script. It can also be presumed that the Sogdian script originated from the same old Pahlavi script. The Sogdian script, too, like the Pahlavi does not have special signs for the short vowels. It has only three phonemes for denoting the long vowels (ا, و, ی)

The letter equivalent to ا is used sometimes for the short *a* and sometimes for the long *ā*. The letter equivalent to ی also signifies both the short *i* and the long *ī* as well as the long *ē* called *yā-e majhūl* in Persian. The letter equivalent to و is written for indicating the short *u*, the long *ū*, as well as *ō* meant for *vāv-e majhūl*. The dipthongs are indicated by ا-و (*au*), ا ی (*ai.*) Apparently the Sogdian script was later on influenced by the Nestorian script also. This presumption is based on the fact that some Sogdian texts have been discovered in the Syriac script and they are related to Nestorian Christianity.

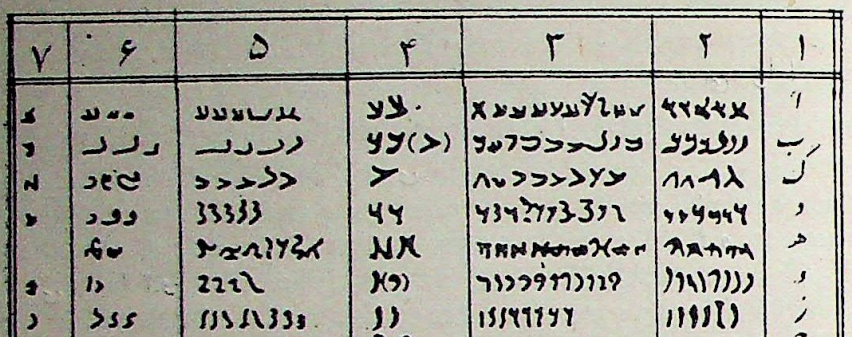
Brahmi Script

We have already discussed some of the extant works in the Iranian languages written in the Brahmi script. The origin of this script which is the source of a large number of the East Asian scripts and the various kinds of the Indic scripts, is not exactly known. Some scholars believe that it was invented by the Indian Aryans themselves while some others attribute its invention to the Dravidian Indians, who are the older settlers of India. Yet some others presume that the Brahmi script has originated from the Aramaic because of the similarity in some of their alphabets, and the Semitic traders taught it to the Indian people.

However, the Brahmi script and its variants were prevalent in Central Asia, and the texts discovered in the Khotanese language are written in this script. This script also does not have special signs for the short vowels.

Kashmir Treasure Collection.Digitization by eGangotri

The Aramaic, Pahlavi and Sogdian alphabets



Column No. 1. (from right) Persian script.

2. Aramaic of El-Fil Island.

3. Pahlavānīk inscriptions on the stone and Parthian coins.

4. Script of the Uraman title-deed.

5. Sasanian stone inscription and coins.

6. Pahlavi script for books.

7. Sogdian script.

Each column shows the various forms of an alphabet as noticed in the texts.

Kashmir Treasure Collection.Digitization by eGangotri

Pahlavi Script

The Pahlavi script, as we have seen, was used from the Parthian period to 300 years after Islam, in the stone and coin inscriptions, transaction documents, books and treatises.

The following chart indicates the different forms of the alphabets of this script in the above cases:

Pahlavi Alphabets

Pahlavi of books	Pahlavi of Psalms	Pārsīk inscription	Pahlavānīk inscription	Persian script
				ا
				ب
				ج
				د
				ه
				و
				ز
				ح
				ط
				ی
				ک
				ل
				م
				ن
				س
				ع
				ف
				ص
				ق
				ر
				ش
				ت

Kashmir Treasure Collection.Digitization by eGangotri

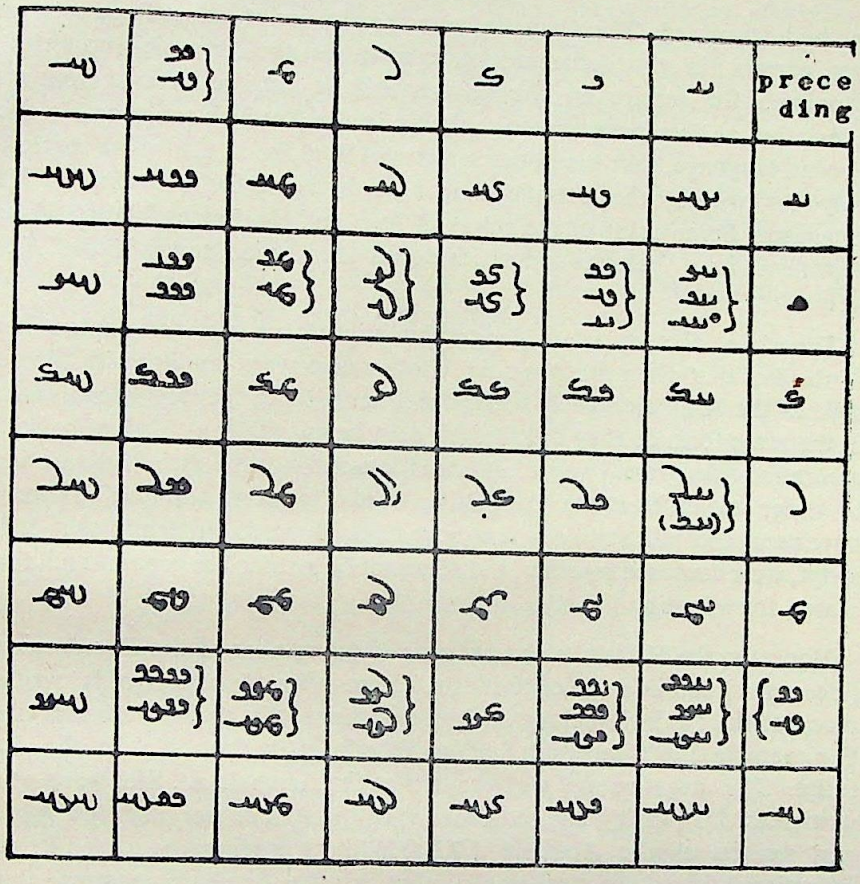
This script has no special signs for the short vowels. The long vowels are recorded with letters equivalent to *a*, *u* and *i* but generally the same alphabets are used to denote the short vowels also.

One of the greatest defects of the Pahlavi script which makes its deciphering very difficult, is the combination of two letters, as a result of which both the joined letters assume different forms. The following chart, for instance, shows the particular form which an alphabet given in the uppermost horizontal column assumes when it follows an alphabet given in the first (from the right) vertical column. The changed form is given in the square opposite both the combined letters:

						following

Similarly, the following chart shows the special form assumed by an alphabet given in the uppermost horizontal column when it precedes an alphabet given in the first (from the right) vertical column:

Kashmir Treasure Collection.Digitization by eGangotri



Another great difficulty in reading the Pahlavi script is this that one letter denotes several phonemes, and how a letter is to be deciphered can be decided only with the help of indications and familiarity with the language. For example:

= a, h, x

= g, d, y (j)

= w (v), n, r, '(ideogram)

Hozvāresh (Ideogram)

Another difficulty experienced in reading the Pahlavi script is that some words are written in the Aramaic language but they are read in the Iranian language (Pahlavānīk or Pārsīk). It is not known exactly from where this

Kashmir Treasure Collection.Digitization by eGangotri

method originated. The Aramaic language and script, as we have seen earlier, was current in the Achaemenian empire and the Aramaic secretaries were appointed for service in the government. It can be inferred from a stone inscription at Persepolis written probably in the Aramaic script and in the Old Persian language, that the above script was used from the same period not only for writing the Semitic languages but also for recording the Iranian languages. Some coins of the rulers of Pars and the Partha kings before the Sasanians have been found which depict the Iranian names in the Aramaic script.

Therefore, the style of ideography might have been originated because of the fact that when the Aramaic scholars who were familiar with the writing style of the Aramaic words, wrote the Iranian texts, they recorded some words in the same form as they did in their own language. Ibn Nadīm says, "The *zavāreshns* (ideograms) were about one thousand words which they had adopted in order to differentiate the similar words from one another." There might have been cases when two or a few more Pahlavi words written in that defective script, were confused together, but it cannot be assumed as general and absolute reason for adopting this style.

However, the Pahlavi texts contain a large number of the *Hozvāresh* words (ideograms) and in some of the texts, the number of such words written in place of the Pahlavi, include all kinds of the word: noun, verb and particle. For example, the preposition *haç* (*az* 'from') was written *MN* in the Pahlavi script. The negative *ne* was written as the Aramaic *L'*. The word *nām* was written as *ŚM* (having common root with the Arabic *ism*) and the word *śab* was written as the Aramaic *LYLY*. While recording a verb and its various inflectional forms, the stem was written in the Aramaic language but the verb ending, which differed entirely in the Aramaic with the structure of the Iranian languages, was recorded in the Pahlavi. For example, the infinitive *niviśtan* (*nipiśtan* 'to write') was divided into two parts: one of them being the word root which was changed into the Aramaic word and written as *YKTYBVN*. The other part was written as *tan*, the infinitive sign in the Pahlavi. Thus, the word *niviśtan* was written as *YKTYBVNtn*. Other conjugational forms were also written like that, for instance, *YKTYBVNēt* and *YKTYBVNēm* instead of *nipiśēt* and *nipiśēm*.

In the beginning of the Iranological studies some scholars thought that the Pahlavi language was an intermixture of the Aramaic and Old Persian words. But now it has been established that the Aramaic words existing in the Pahlavi texts simply denoted the written signs, and they were never read. While reading, their Iranian equivalents were pronounced. A very important argument to substantiate this point is this that no trace of the one thousand Aramaic words used in the Middle Persian script is available in the Dari Persian and other Modern Iranian languages. Moreover, among the extant works of Middle Persian, there is a lexicon entitled *Farhang-i Pahlavīk* which gives the Pahlavi equivalents of the *Hozvāresh* words. This also indicates that the

Kashmir Treasure Collection.Digitization by eGangotri

Aramaic words were not familiar to the Iranian speaking people and were not current in their language. Again, as the Zoroastrian scholars wanted to render the Pahlavi texts, which was very difficult to read, into the clear and legible Avestan script, they entered the Pahlavi or Iranian equivalents of the ideograms.

Ideograms are seen with some variations in the Parthian and Sasanian inscriptions on stones and coins, and in the Pārsīk texts. The Sogdian script also contains ideograms but their number is very small. The Manichean texts contain no ideograms. This is also another evidence to show that the Aramaic words of these texts were not read in that language.

Pāzand

The transcription of the Pahlavi texts in the Avestan script which was made in the post-Islamic centuries, is called *Pāzand.* This work was apparently done for the first time by Neryosang who was later on followed by others. The original of some Pahlavi texts rendered into *Pāzand* has now disappeared and only its secondary form is available.

II-The Structure of the Pahlavi Language

The oldest works which have been handed down in the Middle Iranian languages, indicate the great development that has taken place in the structure of language in relation to the Old Iranian languages. Though the span of time separating these two stages is not much and not more than three centuries separate the last Old Persian text and the Uraman title-deeds, yet the linguistic development that took place during this period is far greater than that which happened during 2,000 years from the stage of the Middle Iranian to the current Persian.

The Iranian languages have developed much faster than other Indo-European languages. It can be rather said that even before the birth of Christ these languages had attained a certain stage of development which the Romance and Germanic languages reached after ten centuries.

The most important change that took place in the structure of the Middle Iranian languages is their conversion from the synthetic into the analytic. While discussing the structure of the Old Iranian, it was explained that in Old Persian and Avestan, the noun (substantive and adjective) was declined according to the seven or eight syntactical cases. Apart from this, the number had three forms : singular, dual and plural, and the gender had also three forms: masculine, feminine and neuter. Of these various noun forms, the Western Middle Iranian languages do not have more than two forms: singular and plural. Thus, the relationship of a word with others in a sentence could no longer be determined by its inflection; it was rather ascertained with the help of other means.

This great development was, to a great extent, the result of the phonetic change. As the last vowels of a word and its final syllable were dropped, the

Kashmir Treasure Collection.Digitization by eGangotri

various forms of noun declension also disappeared and consequently the numerous inflectional forms became uniform.

Much change is also witnessed in the various inflectional forms of the verb. What has been called *aspect* is no longer present and new tense forms have taken its place.

Similarly, no trace of the two tense forms (Present-Aorist) is seen in the Middle Iranian. What is called *Aorist* in Old Persian described an act at a vague time, and the *Present* described an act in a way as if its impact or result has been complete. But in the Western Middle Iranian language, the tense was expanded and this point can be realised from the numerous forms of the tense.

As for the number, the dual disappeared totally.

In respect of the voice, the *middle voice* is no more seen.

As regards the mode, the change that had commenced in the Old Persian was completed by now, and the emphatic mode was replaced in all cases by the imperative.

As for the pronoun and some relative particles like the relative adjective, no trace of the different forms for the faminine, masculine, neuter and dual has survived. Now, a pronoun has only two forms: singular and plural; and the relative has only one form like the particle.

The system of the phonemes also underwent significant changes according to the law of evolution, which has been discussed under the sections of substitution, omission, conversion and coalescence. In the second volume of this work while dealing with the phonetic changes which have taken place in Persian language in the course of time, we will talk about this matter with necessary detail.

1. Phonemes

Vowels

In the Pahlavi script, as we have seen, no special sign exists for the short vowels which are recorded with the same long vowels. The dipthongs are also written in the form of simple vowels. However, in the light of the indications and linguistic standards, it can be gathered that six simple vowels existed in Middle Persian, of which three were long and three were short from the point of duration. Two dipthongs were also present in this language which had either survived from the Old Persian dipthongs or they had been formed as a result of the synthesis of two consecutive vowels.

The vowels of the Pārsīk are, therefore, as under:

	short	long
Simple	*a*=*zabar* in Dari Persian	*ā*=*alef-e mamdūde*
	u=*pīsh* ,, ,,	*ū*=*vāv* preceded by *pīsh*
	i=*zīr* ,, ,,	*ī*=*yā* preceded by *zīr*

Kashmir Treasure Collection.Digitization by eGangotri

Dipthongs $\bar{e}$=*yā-e majhūl*

$\bar{o}$=*vāv-e majhūl*

There is no doubt that the short and long vowels in Middle Persian did not vary simply in duration but as observed in the Current Persian, they differed in timbre also.

Consonants

It is not easy to determine the exact minute pronunciation of the Pārsīk consonants because it is a dead language. Even with the help of the defective Pahlavi script or the *Pāzand* transcripts, the exact pronunciation of its phonemes cannot be determined. However, in the light of the linguistic standards *i.e.*, comparing the Pārsīk words with those of the Old and Current Persian, it is presumed that this language had the following consonants:

Plosives	voiceless:	*p, t, k.*	
	voiced:	*b, d, g.*	
Spirants	Fricatives	voiceless:	*f, s, θ, ś, x, h.*
		voiced:	*v, z, δ, zh, γ.*
	Rolled:	*r, l.*	
Semivowel:	*y.*		
Nasals:	*n, m.*		
Affricates	voiceless:	*ç.*	
	voiced:	*j.*	

It should be, however, kept in mind that the Pahlavi script, from its inception, remained fixed and followed a definite method although the language developed undoubtedly in the course of several centuries. Therefore, the Pahlavi alphabets in spite of their defect, might have been the signs of clear and distinct phonemes in the beginning but towards the end of the Sasanian period and the early centuries of Islam, they no longer represented these phonemes exactly. For instance, in the Current Persian script خو in خویش (*xvīś* 'self') and خواهش (*xvāheś* 'desire') does not represent a phoneme different from خ (*x*).

In the Pahlavi script, there is only one sign (ص) for *t* and *θ*. It can be assumed on the basis of some indications that this letter was pronounced as *θ* in the beginning, but afterwards when it preceded *r*, it changed into *h*. In other words, the written form of the word was retained but its spoken form altered. For instance, the word ·ااصص was pronounced *miθr* in the beginning and *mihr* afterwards.

Kashmir Treasure Collection.Digitization by eGangotri

Similarly, the letter ( ) was pronounced as *p* in the beginning of this period and as *b* towards the end of it. Thus, the word *āp* of the Parthian period changed into *āb* towards the end of the Sasanian period. Probably this change passed through a few stages and the word *āp* altered first as *āv* and later on as *āb*.

The phoneme *t* situated between two vowels was first pronounced as δ and later on it changed into *d* towards the end of the Sasanian period. Thus, the word written as *pita* and *pitar* in Pahlavi, might have passed through the three stages of its pronunciation: *pitar*, *piδar* and *pidar*.

Regarding the letter ç, it is presumed that it might have been pronounced first as *j*, which afterwards changed into *zh* and then into *z*. In this way, the word *haç* might have first changed into *aj* and then into *azh* and ultimately into *az*.

In all these cases, however, the Pahlavi script has a fixed form and there is no sign to denote the phonetic change.

2. Structure of the Noun

In Pahlavi, a noun may be simple, derivative or compound. A derivative noun is formed from a basic word and a prefix or suffix. A compound noun is formed by combining two independent words.

Suffix and Prefix

As we saw, a large number of prefixes existed in Old Persian and they were used in the structure of the noun. In Middle Persian, some of them disappeared because the vowels and occasionally the initial and final syllables were dropped; or because the affixes lost their function in forming new words and they existed only as a sign in some words. Thus, many words which were actually constituted of a root or stem and a prefix or suffix, have now become simple words.

Such a part which no longer plays a role in the formation of new words is called a *dead affix*.

For example, *-a -ā*, *-ma*, *-man* and *-ana* are dead suffixes in the following words:

Old Persian	Pahlavi
kār-a	*kār* (work)
gauś-a	*gōś* (ear)
duvar-ā	*dar* (door)
tax-ma	*tahm* (brave)

Kashmir Treasure Collection.Digitization by eGangotri

gā-ma	*gām* (step)
nā-man	*nām* (name)
rauç-ana	*rōzan* (window)
hanjam-ana	*anjuman* (assembly)

The following are the examples of the dead prefixes in the words given below:

ā-, *pati-*, *abi-*, *ava-*, *ni-*, *para-*, *pari-*, *uz-* and *vi-*.

Old Persian	Pahlavi
ā-bar-	āvar-(*āvardan* 'to bring')
abi-rauç-	aprōz-(*afrūxtan* 'to light')
pati-mā-	paymāy-(*peimūdan* 'to traverse')
ava-pat-	ōpast-(*oftādan* 'to fall')
pari-bar-	parvar-(*parvardan* 'to rear')
ni-piś	nipiś-(*nebeśtan*, *neveśtan* 'to write')
uz-dah-	uzdāhīk-(out of country)
vi-çi-	vizīt-(*gozīdan* 'to select')

But many old prefixes and suffixes have remained in the Middle Iranian languages including Pahlavi and some new affixes have also come into being. For example, the suffixes *-ak*, *-āk*, *-mān*, *-ānak*, *-āvand*, *-çār*, *-dān*, *-īn*, *-īk*, *-iśn*, *-kār*, *-ōmand*, *-pān*, *-pat*, *-stān*, *-tār*, *-āvar* or *-avar* and *vār* are used in the following words:

nāmak (*nāma* 'writing')
dānāk (*dānā* 'wise')
pāpakān (*Bābakān* 'related to Bābak')
martānak (*mardāna* 'manly')
varjāvand (grand)
kāreçār (*kārzār* 'war')
astudān (crypt)
śīrēn (*śīrīn* 'sweet')
nāmīk (*nāmī* 'well-known')
meniśn (*maneś* 'temperament')
vināskār (sinner)
śoyōmand (*śouhardār* 'married woman')
stōrpān (*sotūrbān* 'groom')
spahpat (*sepahbod* 'general')

Kashmir Treasure Collection.Digitization by eGangotri

śapistān (*śabestān* 'bed-chamber')

frēftār (*frībande* 'fallacious')

dastōvar (*dastūr* 'minister')

xvatāyvār (*śāhvār* 'royal')

The prefixes *a-*, *api-*, *apā-*, *ham-*, *hu-* and *duś-* are used in the following words:

a-kār (*bīkār* 'not working')

apē-gumān (*bīgomān* 'undoubtedly')

apā-gumān (*bīgomān* 'undoubtedly')

ham-tuxmak (*ham-nezhād* 'of the same race')

hu-çihr (*xūb-çehr* 'beautiful')

duś-çaśm (*bad-çaśm* 'jealous')

Compound

When two independent words combine and form another word with a new meaning, it is called *compound*. This process is very common in the Pahlavi language and is of various kinds:

(i) Combination of a noun with another noun, *e.g.*

rōçak-śapān= *śabān-rūz* (day and night)

kār-nāmak= *kār-nāme* (chronicle)

stōr-gās= *sotūr-gāh* (stable)

(ii) Combination of an adjective and a noun which makes an adjective:

vat-xēm= *bad-xū* (ill-natured)

vēh-dēn= *beh-dīn* (zoroastrian)

aδān-mart= *nādān-mard* (ignorant)

(iii) Combination of a noun and a verb derivative which makes an adjective:

nām-burtār= *nām-bordār* (well-known)

varz-kartār= *barz-gar* (agriculturist)

bīm-kun= *bīmnāk* (dreadful)

Noun Declension

The substantive and adjective have a fixed form in Pahlavi (Pahlavānīk, Pārsīk) and no case exists in this language. In other words, the substantive has no declension in it. The following examples are given from the *Kārnāmak--i Artakhshir Pāpakān*:

Kashmir Treasure Collection.Digitization by eGangotri

Nominative: *ardavān pat staxr niśast*
=ardavān be estaxar mi-neśast
(Ardavān lived in Istakhar.)

Accusative: *aspān mā ranjēnēt*
=asbān rā maranjānīd
(Don't tease the horses.)

Genitive: *sāsān śapān i pāpak būt*
=sāsān śabān-e bābak būd
(Sāsān was the shepherd of Bābak.)

Dative: *pat pāssaxv ō ardavān guft*
=dar pāsox be ardvān goft
(In reply he told Ardavān.)

Number

In the Old Iranian languages, the substantive had three numbers: singular, dual and plural, but in the Western Middle Iranian languages, the dual has completely disappeared leaving no trace whatsoever.

The plural sign in the Pahlavi is *ān* added to the end of a singular substantive. This suffix is not exclusive for the animate and is used for all kinds of the substantive, *e.g.*

singular	plural
pitar	*pitarān* (father)
gōspand	*gōspandān* (sheep)
ātaxś	*ātaxśān* (fire)
meniśn	*meniśnān* (temperament)

The suffix *ān* in the Middle Persian plural has survived from the plural genitive whose stem ended on *ā* in Old Persian. In this case the ending was *-ānām*, which has remained as *ān* after the final syllable was dropped:

Old Persian	Middle Persian
xśayaθiya xśāyaθiyānām	*śahān śāh* (king of kings)

Another plural sign existing in the Middle Persian is *īhā* but its use is rare and it is not seen in the *Zand-Avesta* texts. This plural sign exists only in the *Bundahishn* and *Mīnu-i Khrad.*

Kashmir Treasure Collection.Digitization by eGangotri

Bundahishn:

Singular	Plural
kōf	kōfīhā (*kūh-hā* 'mountains')
rōt	rōtīha (*rūd-hā* 'rivers')
çaśmak	çaśmakīhā (*çaśme-hā* 'springs')
pōst	pōstīha (*pūst-hā* 'skins')

Mīnu-i Khrad

dar	darīhā (*dar-hā* 'doors')
daryāv	daryāīhā (*daryā-hā* 'seas')
vitarg	vitargīhā (*goδar-hā* 'passes')

However, this suffix when added to an adjective or abstract noun, generally makes an adverb in Pārsīk and thus it is equivalent to *āne* in Current Persian:

dōstīha= *dūstāne* (affectionately)

Gender

The various genders masculine, feminine and neuter, which existed in the Old Iranian languages, have totally disappeared in Middle Persian. When it is required to differentiate the male from the female it is either expressed by two different words as in the Current Persian:

mard (man)	*zan* (woman)
gūsfand (sheep)	*mīś* (ram)
asb (horse)	*mādeyān* (mare)

or, in some cases, an adjective for male or female is added to the noun.

3. Structure of the Verb

The verb or the word which expresses an act or state, has three kinds of structure in Pārsīk:

Simple, Prefixed and Compound.

Simple Verb

The simple verb has a single stem whose parts are not used in the formation of other stems. Many stems of the simple verbs in Old Persian and other Iranian languages of the same stage, were themselves constituted of more

Kashmir Treasure Collection.Digitization by eGangotri

than one part but in the Middle Persian, these verb prefixes have lost their active role in forming new words. Such a prefix which no longer has an independent existence, is called *dead prefix*. Therefore, we have used here the term *simple verb* in a general sense, including the stems which contain one basic part only as well as those which have been formed of two or more parts but these constituents have been combined together and have assumed a simple single form at this stage of linguistic evolution.

Examples of the simple verbs which do not have more than one stem:

rasītan (to reach)from the root√*-ras-*

dītan (to see) from the root√*-di-*

guftan (to say) from the root-√*gub-*

xuftan (to sleep) from the root√*-xvap-*

Examples of the simple verbs whose stem is constituted of a root and a dead prefix:

niviśtan from *ni*+ √*pais-*

frōxtan from *fra*+ √*vax-*

pardāxtan from *para*+ √*tak-*

Prefixed Verb

The prefixed verb has a basic stem and a prefix. The latter which adds something to the meaning of the verb stem, has itself no independent meaning or usage. It is used in the structure of many verbs, *e.g.*

andar śutan (to enter)

andar rasītan (to get ahead)

apāç vaśtan (to return)

apāç dāśtan (to prevent, detain)

apāç ēstātan (to stop)

apāç guftan (to repeat)

apar āvurtan (to raise)

apar nihātan (to place on)

apar kartan (to assault)

frāç kartan (to create, invent)

frāç raftan (to go ahead)

frōt śutan (to set as the sun)

frōt vaśtan (*gaśtan*) (to go down)

Kashmir Treasure Collection.Digitization by eGangotri

Compound Verb

The compound verb is constituted of a basic word which is either a substantive (or adjective) or the noun derivative of a verb. This part does not change its form or it is not inflected. The other part is a verb which receives inflectional changes and is termed as *mō'īn-e fe'l*[1] ('auxiliary verb'). The Middle Persian does not have many compound verbs but some of them are used with *Kartan* along with a noun (substantive and adjective), *e.g.*

zēn kartan (to saddle)
rōśanīh kartan (to light)
āzmāyiśn kartan (to test)

Verb Inflection

It has been stated in Chapter XVI on the structure of the Old Persian that the verb had several characteristics in that language: person, number, mode, voice and aspect.

The inflectional system of the verb as existing in ancient languages, collapsed totally in Middle Persian because the last vowels or syllables of the conjugational forms were dropped. Afterwards, under the impact of the new factors, another system of verb inflection came into being.

In the Middle Persian, the verb has no conjugational form for the dual. The emphatic mode has also disappeared giving its place to the imperative. The middle voice became obsolete and the verb no longer has any aspect.

The various endings (pronominal suffixes) which changed in Old Persian according to the mode and voice, became uniform analogically. Similarly, the verb stem which was not more than one, now has two distinct forms for the Past and the Present.

Pronominal Suffix (Ending)

The basic ending (which indicates the person) has come down to the Middle Persian from the Old Persian root *ah* meaning 'to be'. The root provides in Pārsīk the Aorist forms of an independent verb *hastan* which connects together the various nominal parts of a sentence:

ham=*hastam, am* (I am)
hēm=*hastīm, īm* (We are)

hē (h)=*hastī, ī* (Thou art)
hēt=*hastīd, īd* (You are)

hast=*ast* (He is)
hand=*hastand, and* (They are)

---

1. Prof. Khanlari has changed this term into *hamkard* in the second volume of this work (vide p. 268).

Kashmir Treasure Collection.Digitization by eGangotri

Examples:

kē ham ut kē xvēś ham
=ke hastam va ke (rā) xīś hastam
(Who am I and whose relation am I ?)
tō haç katām tuxmak ut dūtak hēh
=to az kodām nezhād yā dūde hasti
(From which race or family are you?)
pāpak rāδ pūs ē has
=bābak rā pesarī hast
(Bābak has a son.)
çiśān i andar har dō hand
=çīzhāī ke andar har do hastand
(The things which are in both of them.)

The Past Stem

In the Middle Persian, the stem of the inflectional forms of the Past is made from the Passive (Past) Participle, which was formed in Old Persian by adding *ta*. This usage or sentence construction has its example in Old Persian also, *e.g.*

aita manā kartam (This I did.)
buta ahmi (I was.)

This usage became general in Middle Persian and it provided the singular stem for the Past forms. Now by combining this stem with the Present of *būtan* (to be) the various conjugational forms of the Past are obtained:

raft+ham=*raftam* (I went)
raft+hēm=*raftīm* (We went)
raft+hē (h)=*raftī* (Thou went)
raft+hēt=*raftīd* (You went)
raft+—=*raft* (He went)
raft+hand=*raftand* (They went)

This structure is exclusive to the intransitive verbs in Pārsīk, but in case of the transitive verbs, the pronoun which serves as the ending, is added before the verb stem:

im-kart=*kardam* (I did)
imān-kart=*kardīm* (We did)
it-kart=*kardī* (Thou didst)

Kashmir Treasure Collection.Digitization by eGangotri

itān-kart=*kardīd* (You did)
iś-kart=*kard* (He did)
iśān-kart=*kardand* (They did)

The Pluperfect

The Pluperfect is formed in the Pārsīk from the Past Stem and the conjugational form of the auxiliary of *būtan*. E.g.

ān zan kē andar dāriśn avi-ś mat būt
= *ān zan ke dar dārā'ī-aś āmade būd*
(The woman who had come in his possession . . .)

The Perfect

The Perfect is formed from the Past Stem along with the auxiliary of *ēstātan*:

āmat ēstēt = *āmade ast* (has come)
guft ēstēt = *gofte* (*śode*) *ast* (has been said)

The Present

The Present Stem is derived from the verb stem of the ancient languages and the pronominal suffixes of the Present are the changed froms of those in the Old Persian:

	Singular	Plural
1st Person	*am*	*ēm*
2nd Person	*ē* (*h*)	*ēt*
3rd Person	*at*/*ēt*	*and*/*ēnd*

Thus the Present of *kartan* is conjugated as under:

kunam (I do)	*kunēm* (We do)
kunē (*h*) (Thou doest)	*kunēt* (You do)
kunēt (He does)	*kunēnd* (They do)

Continuation

While discussing the structure of the Old Persian, it was stated that the verb had another characteristic in that language called *aspect* which described the commencement, completion or continuation of an act. In Middle Persian, the *aspect* has disappeared totally. However, in order to express the above point it was necessary to employ some other means and that was to use an adverb of continuation. So in Middle Persian, the adverb *hamē* is used for this purpose both in the Present and Past. The various uses of this word in the Middle

Kashmir Treasure Collection.Digitization by eGangotri

Persian sentences indicate clearly that it is not a conjugational affix but an independent word conveying the meaning of an adverb.

In the Past, this part conveys the repetition of an act or a habit:

hamē brāt xvāh zan kart (*Bundahishn*)

= *hame barādar xvāhar* (*rā*) *bezanī kard*

(The brother used to marry the sister.) *i.e.* the habit and custom was like this.

aj xvanēras ō apārīk kiśvar hamē vitārēt (*Bundahishn*)

= *az xvanīras be dīgar keśvarhā hamī goδaśtand*

(They used to go from Khaniras to other countries.) *i.e.* this act took place repeatedly.

In the Present also, *hamē* is used to convey these two meanings and it is generally accompanied by another adverb conveying the meaning of repetition or continuation:

har rōç haç çaśmak i ardvīsūr hamē tāçēnd (*Bundahishn*)

= *har rūz az çaśma-e ardīsūr hamī tāzand*

(Every day they assault from the Spring of Ardisur.)

Another example:

andar zrēhīhā hamvār hamē tāçēt (*Bundahishn*)

= *andar daryāhā hamvāre hamī tāzad*

(He always rushes into the seas.)

The Affix 'be'

The affix *be* is written in the Middle Persian script as the *Hozvāresh* ( ) and in *Pāzand* as *bē* with *yā-e majhūl* and it is prefixed both to the Past and Aorist. When prefixed to the Past, it expresses the completion of an act:

kā gāv i ēvakdāt bē vitart (*Bundahishn*)

= *çūn gāv-e tak-āfarīde be goδaśt* (=*dar goδaśt*)

(When the uniquely created cow passed away. . .)

Another example:

martōm niśastak be kart (*Bundahishn*)

= *mardom rā moqīm be kard*

(He made the people stay.)

Kashmir Treasure Collection.Digitization by eGangotri

In the Aorist, this affix is the sign of the subjunctive verb and thus it generally conveys the meaning of the Future:

kā druj be zanēnd (*Bundahishn*)
çūn dorūγ (*rā*) *be zanand*
(When they speak a lie. . . .)

The Future

The Pārsīk, like the Old Persian, has no particular form for the Future. The tense called Aorist, particularly when it is subjunctive, conveys the meaning of the Future:

çegōn zartušt avurt oyiç dēn āvarēt, ravākēnēt (*Bundahishn*)
=*çenānke zardošt āvard ū nīz dīn āvarad ravā konad*
(As Zoroaster comes, he will also bring the faith and make things right.)

The Present and the Past Participle

Past Participle

There are two kinds of the Past Participle in the Middle Persian. One of them is formed by adding *t* to the verb root. E.g.

guft = *gofte* (word)
frajaft = *farjāmīde* (completed)
frahaxt = *frahīxte* (reared)

This form is used along with the Present of *hastan* for the Past forms.

Another kind of the Past Participle is formed by suffixing *ak* as follows:

frahaxtak = *frahīxte* (reared)
frēftak= *frīfte* (enamoured)
griftak = *gerefte* (seized)
pargandak = *parāgande* (scattered)

This form is used as an adjective to qualify a noun. It is not used in verb conjugations:

sāsān pat pīl i ārāstak ī spēt nišast ēstāt (*Kārnāmak*)
= *sāsān be pīl-e ārāsta-e safīd nešaste būd.*
(Sāsān was sitting on an adorned elephant.)

Present Participle

The Present Participle is formed from the Aorist stem along with the suffix *-ān* or *-andak*:

parandak = *parande* (flying)
zīvandak = *zende* (living)

Kashmir Treasure Collection.Digitization by eGangotri

garyān = *geryān* (weeping)
koxśān = *kūśān* (trying)

The suffix *-andak* in Pārsīk is the same *nt* of Old Persian to which *ak* has been added.

Infinitive

The infinitive suffix is always *tan* in the Pārsīk. But as we know since the Pahlavi has a historical script and it has preserved its old form to the last, the exact pronunciation of its various phonemes in the subsequent times cannot be ascertained from its script. In the *Pāzand* texts, when this suffix is preceded by a vowel or consonant, the form *dan* is also observed sometimes. Thus, it can be presumed that the conversion of the voiceless *t* into the voiced *d* as is common in Current Persian, has also its example in Pārsīk. At any rate, this suffix is the survival of the Old Persian infinitive suffix *-tanaiy* which has remained as *tan* or *dan* after the dative singular ending was dropped.

4. Sentence Construction

The various parts of the sentence do not have a single fixed order in Middle Persian. However, the verb generally comes at the end of the indicative sentence:

ardavān ut asvārān frāç̌ rasēt hand (*Kārnāmak*)
= *ardavān va savārān farāz rasīdand*

(Ardavān and the horsemen arrived.)

But sometimes other parts of the sentence come after the verb.

pat pāssaxv patvāçēt ān kanēk karp (*Kārnāmak*)
= *be pāsox goft ān kanīzak peikar*
(In reply said the maiden figure.)

In an imperative sentence also, the prepositional phrase sometimes comes after the verb:

śtāp tā ō drayāp (*Kārnāmak*)
= *beśetāb tā be daryā*
(Hurry up unto the sea.)

Nominal Sentence

Just like Old Persian, in Middle Persian, too, the 'nominal sentence' or the sentence which ascribes a quality or state to the subject is either framed

Kashmir Treasure Collection.Digitization by eGangotri

with the conjugational forms of *būtan* or without it.

Example of a sentence with the verb *būtan* or *hastan*:

tō kē hē
to ke ī (hastī)
(Who are you?)

Example of a sentence without the connecting verb in the form of a 'nominal sentence';

ēn daśt nēvak ut gōr ētar vas (Kārnāmak)
= īn daśt nīkū va gūr īnjā farāvān

(This jungle is fine and the wild ass is abundant here.)

Kashmir Treasure Collection.Digitization by eGangotri

Bibliography

General

Bloomfield, L., *Language*, New York, 1956.

Breal, M., *Essai de Semantique*, Paris, 1924.

Darmesteter, A., *La vie des Mots*, Paris, 1948.

Duazat, A., *La Philosophie du Langage*, Paris, 1946.

Gleason, H.A., *An Introduction to Descriptive Linguistics*, New York, 1965.

Gray, L.H., *Foundations of Language*, New York, 1958.

Gregoire, A., *La Linguistique*, Paris, 1948.

Guiraud, P., *La Grammaire*, Paris, 1967.

Lyons, J., *Introduction to Theoritical Linguistics*, Cambridge, 1968.

Marouzeau, J., *Lexique de la Terminologie Linguistique*, Paris, 1961.

Martinet, A., (Sous la Direction) *Le Langage*, Encyclopedie de la Plèiade, Paris, 1968.

Martinet, A., *Eléments de Linguistique Générale*, 4th edition, Paris, 1964.

Meillet, A. & Cohen, M., *Les Langues du Monde*, CNRS, 1952.

Meillet, A., *La Methode Comparative en Linguistique Historique*, Oslo, 1928.

Meillet, A., *Linguistique Historique et Linguistique Genérale*, 2 vols. Paris, 1938-48.

Meillet, A., *Introduction a l' etude Comparative des Langues Indo-européenes*, Paris, 1949.

Meillet, A., *Les Dialectes Indo-européenes*, Paris, 1950.

Meillet, A., *La Déclinaison et l' accent d'intensite en Perse*, J.A., March-April, 1900.

Meillet, A., *Caratéres Généraux des Langues Germaniques*, Paris, 1941.

Mounin, G., *Histoire de la Linguistique des Origines au xxe Siécle*, Paris, 1967.

Pei, M., *Histoire du Langage*, Trad. fr. Paris, 1954.

Perrot, J., *La Linguistique*, Paris, 1959.

Saussure, F. de, *Cours de Linguistique Générale*, Paris, 1946.

Schone, M., *Vie et Mort des Mots*, Paris, 1951.

Sturtevant, E.H., *An Introduction to Linguistic Science*, New York, 1960.

Vendryes, J., *Le Langage*, Paris, 1968.

Wartburg, W.V., *Problemes et Methodes de la Linguistique* Paris, 1940.

Kashmir Treasure Collection.Digitization by eGangotri

Sumerian Language

Cramer, S.N., *Histoire Commence a Sumer*, Paris, 1954.

Avestan Language

Darmesteter, J., *The Zend-Avesta*, 2 vols. Oxford, 1895.
Duchenes-Guillemin, J., *Zoroastre*, Paris, 1948,
Geldner, K., *Avesta, The Sacred Books of Parsis*, Stuttgart, 1885.
Harlez, C. de, *Manuel de la Langue de L'Avesta*, Paris, 1882.
Sokolov, S.N., *The Avestan Language*, Nauka, Moscow, 1967.
Taraporvala, I.I.S., *The Divine Songs of Zarathushtra*, Bombay 1951.

Old Persian

Gershevitch, I., *Old Iranian Literature*, Iranistik, E. J. Brill, 1968.
Guirshmann, R., *Persia from the Origins to Alexander the Great*, 1968.
Hudson-Williams, T., *A Short Grammar of Old Persian*, Cardiff, 1963.
Kent, R.G., *Old Persian Grammar*, New Haven, 1953.
Meillet, A., & Benveniste, E., *Grammaire du Vieux Perse*, Paris, 1931.
Mole, M., *L'Iran Ancien*, Paris, 1965.

Pahlavi Language

(Pahlavānik-Pārsik)

Barr, K., *Bruchstucke einer Pahlavi-Ubersetzung der Psalmen*, Berlin, 1933.
Blochet, E., *Etudes de Grammaire Pehlevi*, E. Guilmoto edition, Paris.
Boyce, M., *The Manichean Hymn Cycles in Parthian*, London, Oriental Series, Vol. 3, 1954.
Boyce, M., *Middle Persian Literature*, Iranistik, E.J. Brill, 1968.
Boyce M., *The Manichean Literature in Middle Iranian*, Iranistik, E.J. Brill, 1968.
Ghilain, A., *Essaisur la Langue Parthe*, Louvain, 1939.
Guirshmann, R., *Iran, Parthians and Sassanians*, 1962.
Henning, W.B., *The Pahlavi Inscriptions*, Tehran, 1950.
Hertzfeld, E., *Paikuli, Monuments and Inscriptions of the Early History of the Sassanian Empire*, 2 vols, Berlin, 1924.
Muller, F.W.K., *Ein Doppelblatt aus Einem Manichaischen Hymenbuch*, (Mahrnamage), Berlin, 1913.
Nyberg, H.S., *A Manual of Pahlavi*, Wiesbaden, 1964.
Nyberg, H.S., *Hilfsbuch des Pehlevi*, II, Glossary, Uppsala, 1931.
Salemann, C., *A Middle Persian Grammar*, Translated by Bogdanov, Bombay, 1930.

Kashmir Treasure Collection.Digitization by eGangotri

Sogdian Language

Benveniste, E., *Textes Sogdiens*, edites, traduits et commentes, Mission Pelliot, III, Paris 1940.

Benveniste, E., *Morphologie, Syntaxe et Glossaire*, 2e Partie, Paul Geutner, Paris, 1929.

Bogolyubov, M.N., *Sogdijskie Dokumenty s Gorv Mug*, III, Moscow, 1963.

Gauthiot, R., *Essais de Grammaire Sogdienne*, le partie, *Phonetique*, Paul Geutner, Paris, 1923.

Gershevitch, I., *A Grammar of Manichean Sogdian*, Oxford, 1954.

Khwārezmi Language

Benzing, J., *Das Chwaresmische Sprachmaterial einer Handschrift der 'Muqddimat al-Adab' von Zamaxšari*, Wiesbadan, 1268.

Khotanese Language

Bailey, H.W., *Khotanese Texts*, 1-6, Cambridge, 1945-68.

Bailey, H.W., *Codices Khotanese*, Copenhagen, 1938.

Konov, S. *Primer of Khotanese Saka*, Oslo, 1949.

Script

Cohen, M., *Ecritures*, Paris, 1953.

Diringer, D., *The Alphabet*, 2 vols. London, 1968.

Diringer, D., *Writing*, New York, 1962.

History of Iranian Languages

Bailey, H.W., *The Persian Language* (*The Legacy of Persia*), Oxford, 1963.

Darmesteter, J., *Etudes Iraniennes*, 2 vols. Paris, 1983.

Semitic Languages

Cohen, M., *Les Resultats Acquis de la Grammaire Comparée Chamito-Sémitique*, Paris, 1933.

Cohen, M., *Essai Comparatif sur le Vocabulaire et la Phonetique du Chamito-Sémitique*, Paris, 1947.

Diakonoff, I.M., *Semito-Hamitic Languages*, Nauka Publishing House, Moscow, 1965.

Kashmir Treasure Collection.Digitization by eGangotri

Phonetics

Cantineau, J., *Esquisse d'une Phonologie de l'Arabe Classique*, BSL, V. 43, Fasc. 1, Paris 1947.
Ferguson, C.A., *Word Stress in Persian Language*, Language, 1957.
Fleisch, H., *Etudes de Phonetique Arabe*, Mel. de l'Universite S.J. V. XXVIII, Fasc. 6, Beirut, 1950.
Fouche, P., *La Phonetique Historique du Francais*, Paris.
Gauthiot, R., *De l'accent d'intensite Iranien*, MSL. V. XX, Fasc. 1, 1916.
Gauthiot, R., *De la Reduction de la Finale Nominale en Iranien*, MSL. V. XX, Fasc. 2, 1916.
Grammont, M., *Traite de Phonetique*, Paris, 1946.
Hockett, C.F., *A Manual of Phonology*, Baltimore, 1955.
Kramsky, J., *A Study in the Phonology of Modern Persian*, Archiv Orientalni, V. XI, No 1, Prague, 1939.
Malmerg, B., *La Phonetique*, Paris, 1964.
Pike, *Phonetics*, Ann Arbor, 1943.
Stetson, R.H., *Bases of Phonology*, Ohio, 1945.
Troubetzkoy, N.S., *Principes de Phonologie*, trad. Francaise par J. Cantineau, Paris, 1949.

Arabic and Persian Works

Bīrūni, Abū Reihān, *Tahqīq mā li Al-Hind*, Hyderabad (Deccan)
Fārābi, Abū Nasr, *Ketāb al-Mūsīqi al-Kabīr*, ed. 'Attās Abdel Malik Khashba & Dr Mahmūd Ahmad Al-Hafani, Cairo, 1967.
Ibn Houqal, *Sūrat al-Arz*, Hayāt Bookdepot, Beirut.
Ibn Nadim, *Al-Fehrest*, Cairo, 1348 A.H.
Ibn Sina, *Al-Shefā*, Tehran, 1305 A.H.
Istakhari, Abū Ishāq Ibrāhīm, *Al-Masālek va Al-Mamālek*, Cairo, 1961.
Isfahāni, Hamze, *Al-Tanbīh 'alā Hodūth al-Tashīf*, ed. Sheikh Hasan Ālyāsīn, Baghdad, 1967.
Keshavarz, Karim, (translator) *Moqddama-e Feqh al-Loghat-e Irāni*, by E.M. Uransky (unpublished)
Keshavarz, Karim (translator), *Zabānhā-e Irāni*, by E.M. Uransky (unpublished)
Khanlari, P.N., (translator), *Makhārej al-Horūf* by Ibn Sina, Bonyad-e Farhang-e Iran,1 348.
Khanlari, P.N., *Vazn-e She'r-e Fārsi*, second ed. Bonyad-e Farng-e Iran, 1345.
Khanlari, P.N., *Tahqīq-e Enteqādi dar 'Arūz-e Fārsi va Chegūnagi-e Tahavvol-e Ouzān-e Ghazal*, Tehran Univ. 1327.

Kashmir Treasure Collection.Digitization by eGangotri

Maqdesi, *Ahsan al-Taqasīm fi Ma'refat al-Aqālīm*, Leiden, 1906.

Marghuseyan, Kagham b. Kirqur, *Mīzan al-She'r fi 'Arūz al 'Arab va al-'Ajam*, Constantinople, 1308 A.H.

Minovi Mojtaba (editor), *Vīs va Rāmīn*, Tehran, 1338.

Moin, M., *Katībahā-e Pahlavi* by W.B. Henning, The Yaghma, V. III, No 6, 1329.

Najmabadi, S. (translator), *Zabān va Adabīyāt-e Pahlavi*, by J. Tavadia, Tehran Univ. 1348.

Najmul Ghani Khan, *Nahj al-Adab*, Lucknow, 1919.

Natanzi, Badiozzaman, *Dastūr al-Loghat*, (MS) Loghat-Nama-e Dehkhoda Library, Tehran.

Rāzi, Shams Qeis, *Al-Mo' jam fi Ma'āyīr-e Ash'ār-e 'Ajam*, ed. M. Abdol Vahab Qazvini, Tehran Univ. 1338.

Shadan, V., *Dastūr-e Zabān-e Fārsi-e Meyāne*, Tehran, 1347.

Sibvein, *Ketāb-e Sibveih*, Bulaq ed. 1316 A.H.

Soyuti, Jalaloddin, *Al-Mozher*, Cairo.

Tha' ālabi, Abū Mansur Abdol-Malek, *Feqh al-Loghah va Serr al-'Arabīyah*, Cairo, 1257.

Tūsi, Nasīroddin, *Asās al-Eqtebās*, ed. Modarres Razavi, Tehran, 1326.

Tūsi, Nasīroddin, *Me'yār al-Ash'ār*, Tehran.

Yāqūt Hamavi, *Mo'jam al-Boldān*, Beirut, 1955.

Zamakhshari, Mahmūd b.' Omar, *Tarjomat al-Moqaddamat al-Adab*, Istanbul, 1951.

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

Index

1—General

'Abdollāh b. al-Moqaffa' (also Ibn Moqaffa) 189, 206, 222
Abū Mūsā Ash'ari 70
Abū Reihān Bīrūni 55, 58, 59, 211, 214
Adam 70
Adriatic Sea 128
Āδar Franbag Farrukhzādān 204, 205
Āδarbād Amīdān 204
Afghanistan 112, 217
Africa 112, 115, 116, 119, 124, 125, 224
Agean Sea 123
Ahuramazda Yasht 204
Ahvāz 135
Akkad 138
Alani 149
Albania 124, 125
Alexander 162, 187, 205
Alexandria 69
Algeria 125
Allān (=Arrān) 188, 199
Alvand 155, 156, 158
America 112, 115, 116, 119, 120, 123, 124, 127, 128
Ankara 122
Antilles 125
Apennines M. 124
Arabia 141
Arabian Peninsula 115
Aral Sea 150
Ardavān (Artabanus) 193
Ardā Virāf (Ardā Virāz) 205
Ardā Virāf-Nāma 204, 205
Ardeshīr Bābakān (See also Artaxerxes) 187, 193, 199, 201
Argentina 127
Ariaramnes 153, 161
Armenia 123, 199
Arminiya 122
Arsames (See also Ārshām) 152, 153, 161
Artaxerxes I (Achaemenian) 154, 158, 159, 161, 162
Artaxerxes II 158, 161
Artaxerxes III 159, 161
Artaxerxes I (Sasanian) 188
Artaxerxes II 202
Arya 129, 149
Aryana Vaéjah 149, 161, 162
Asās al-Eqtebās 20
Ashoka 149
Asia 115, 116, 119, 128, 130, 135, 138, 141, 149, 188, 212, 217, 224, 225
Asia Minor 122, 123, 125, 141
Assur 138, 141
Assyria 151
Al-Āthār al-Bāqeyah 214
Atharva Veda 129
Australia 112, 127, 128
Austria 127
Avesta 161, 162, 163, 183, 203, 209, 211, 223
Avicenna 20, 45, 46, 51, 55, 56

Kashmir Treasure Collection.Digitization by eGangotri

Ayātkār-i Zarirān 206
Azerbāijān 96, 189
Azores Island 125

Babylon 138, 151, 224
Babylonia 103, 133, 139, 141, 151
Bactria 150
Bahrām I 201
Bahrām II 199, 201
Bahrām III 201
Bahrām IV 202
Bahrām V (Bahrām Gūr) 202
Bahrām Yasht 204
Balāsh (Parthian) 162
Balāsh (Sasanian) 202
Balkan Peninsula 123
Baltic Sea 121
Baluchistan 199
Belgium 125
Belorussia 128
Bendār Rāzi 190
Berlin 195
Bible 122, 124, 128
Bīsotūn 151, 154
Black Sea 122, 126, 128, 151
Boghaz Kyoi 121
Book of Prayers and Chantings 210
Book of Shāpūrgān 196, 209
Bopp, Franz 113
Brazil 125, 127
Britain 126, 127
Bukhara 211
Bulgaria 123
Bundahishn 204, 205, 237, 238

Calcutta 120
California 125
Cambyses 161
Canada 125, 127, 128
Can'ān 141
Cancer 115
Cantineau 51
Cappadocia 141
Caspian Sea 151
Caucasus 116, 122, 141, 149, 152, 188, 199
Ceylon (Sri Lanka) 130
Chaldea 138
China 99, 196, 212, 217
Chinese Turkestan 122, 195, 211, 212, 217, 224
Chionites (Huns) 196, 217
Chodzko, A. 61
Coeurdoux, P. 113
Cornwall 126
Corsica 125
Ctesiphon 202
Cyril 128
Cyrus 136, 139, 153, 161
Cyrus the Younger 154
Czechoslovakia 128

Dādistān-i Dinik 205
Dānish Dabiriya 224
Danube 126
Darakht-i Āsorik 207
Darbent 201
Darius I 122, 149, 151-159, 161, 180, 181, 183, 199, 211
Darius II 158, 161
Darius III 161
Daryal 199
Dayaukku (Deiokes) 151
Devashtej 212
Dēwān 210
Dīn Dabīre 164
Dīn Dafīre 222, 223
Dināvari (*Dināvariyah*) 196, 197
Dīnkard 162, 204
Dinun 154
Dnepr River 126
Don River 123
Dura-Urpus (Sālehiyah) 193

Edessa 143
Egypt 115, 123, 152, 221
El-Fil Island 195, 226
England 126
Englium 209
Ephthalite (*Haytal* = White Huns) 217
Equator 112

Kashmir Treasure Collection.Digitization by eGangotri

Erān 120, 149
Eritrea 115
Esfandyār 204
Ethiopia 112, 115, 182, 183
Euphrates R. 133, 137, 138
Europe 115, 119, 124-128, 134, 224
Eznik 123

Fakhroddin As'ad Gorgāni 189
Fārābi 20
Farhang-i Pahlavik 208, 230
Fārs 51, 152, 187, 189, 198, 201, 202, 204, 205
Al-Fehrest 136
Ferdousi 189, 190, 206
Fiji 112
Fīrūz 202
Fīrūzābād (Fārs) 201
Fleisch 51
France 124, 125, 126
Fravarda Dafīre 222
French Brittany 126

Gajastak Abdullāh 205
Gashta Dafīre (also *Kastaj*) 222, 223
Gāthā 161, 163, 183, 203, 204
Gaul 124, 125, 224
Gauthiot, R. 62
Georgia 123, 199
Germany 127
Gibraltar S. 120
Golestān 104
Goshtāsp (Hystaspes) 206
Greece 69, 192
Guinea 125
Gulf of Guinea 125

Hādokht Nask 204
Hāfez 21, 105
Hājīābād 199
Hamadān (also Hagmatāna) 151, 153, 155, 156, 158, 159, 189
Hamze Isfahāni 143, 189, 222
Havīzeh 135
Hay 122
Al-Hazar 141
Herāt (also Arya) 150, 161
Herodotus 149, 151, 152
Homer 69
Hormazd (Hormisdas) I 201
Hormisdas III 202
Hormisdas IV 202
Hosein Kūh 155
Huvaxshatara (Cyaxares) 151, 152
Hystaspes 182, 183

Ibn Doreid 45, 47, 50, 51
Ibn Houqal 215
Ibn Nadīm 143, 189, 222, 223, 230
Iceland 120
India 70, 112, 113, 116, 123, 125, 129, 130, 190, 225
Iran 66, 82, 96, 100, 102, 121, 129, 133, 141, 143, 149, 150, 161, 183, 187-190, 192, 196, 198, 203, 209, 210, 211, 222, 224
Iraq 115, 130, 190, 201
Ireland 126
Isfahān 189
Iskenderun 123
Istakhari 136, 211, 215
Istanbul 123
Italian Peninsula 124, 125
Italy 123-126
Izmir 123

Japan 196
Java 112
Jones, William 113

Ka'ba-e Zardosht 199, 200
Kabul 199
Kalīle Va Demne 206, 212
Kar R. 199
Kara 210
Kara Balgasun 211
Karbalā 105
Kārnāmak-ī Artaxshīr Pāpakān 206, 236
Kash (New Kashgar) 201
Kāshefi, Mollā Hosein 105

Kashmir Treasure Collection.Digitization by eGangotri

Kashgar 152
Kavi 161
Kea 141
Kermān 51
Kertir 199
Ketāb al-Mūsīqī 20
Ketāb al-Shefā 20
Khairābād 211
Khāqāni 103
Khorāsān 188, 189, 191, 196, 215
Khosrou I (Anūshīrvān) 202, 203
Khosrou Parvīz 202
Khotan 216
Khudāy-Nāmak 206
Khurde Avesta 163
Khusraw Kavātān 208
Khūzestān 135, 136,
Khwārezm 150, 161, 188, 214
Kish 133
Kul Tape 138
Kushan 201, 217

Lagash 133
Larsa 133
Lebanon 115
London 127
Lurestān 135
Luther 127

Macedonia 125, 187
Madagascar 112
Madeira Island 125
Māh Basra 189
Māh Kūfa 189
Māh Nahāvand 189
Mahābhārata 129
Makhārej al-Horūf 20
Malabar 143
Malagasy 112
Ma'mūn 204
Māni (Manes) 188, 195, 196, 209, 210, 224
Maqdesi 211
Al-Masālek va al-Mamālek 136
Māsbaδān 189
Mātikān Chatrang 208
Mātikān Yosht Fryān 205
Mecca 100
Media 151
Mediterranean Sea 115, 143
Meillet, A. 61
Merv 150, 161, 212
Mesopotamia 122, 135, 143, 196, 212
Mesrop 122
Methodius 128
Mexico 125
Me'yār al-Ash'ār 20
Mihr Nersi 201
Mīnu-i Khrad 205, 237, 238
Mohammed Mūbad alias Abū Ja'far Motavakkeli 189, 222
Al-Mo'jam 190
Mo'jam al-Boldān 189
Mongolia 211, 212
Moqaddamat al-Adab 214, 215
Morocco 115, 125
Mothmer al-Favā'ed 80
Mozāmbique 125

Nahāvand 202
Nahj al-Adab 80
Naqsh-e Rajab 194, 199
Naqsh-e Rostam 155, 159, 193, 199
Narses (also Narse) 201
Nasā 195
Neryosang 190, 231
Nile R. 156
Nīm-gashta Dafīre (also *Nīm Kastaj*) 222, 223
Nineva 138
New Zealand 127
Nippur 133
Nirangistān 204

'Omar 70
Ostrogoth 126
Oxus River 150

Paikuli 201
Pakistan 112

Kashmir Treasure Collection.Digitization by eGangotri

Palestine 115, 141
Pānīnī 129
Panjikat 212
Paris 62
Parthava 187, 188, 191
Parthia 187
Pasargadae 151, 153
Pāzand 231, 233, 243, 245
Pentateuch 141
Persepolis 136, 152, 154, 156, 158, 159, 180, 201, 211, 221, 230
Persian Gulf 133, 138
Peshawar 201
Philippines 112, 125
Portugal 125
Prussia 128
Psalms 210, 227

Qābūs-Nāme 9
Qādesiyah 202
Qandahar 149
Qasr-e Shirin 201
Qirmisīn (Kermānshāhān) 189
Qobād 202
Qom 189
Qor'ān 70
Qumes 189

Rāmāyana 129
Ram Dafīre 222
Rās Sahriya 223
Rāz Dafīre (also *Rāz Sahriya*) 222, 223
Red Sea 156
Rey 189
Rig Veda 129
Rivāyāt -i Pahlavi 205
Rome 124
Rouzat al-Shohadā 105
Ruha 143
Rumania 123, 125
Russia 121, 128, 188, 196

Sajestān 189
Sakae 129
Salemann 61
Samarqand 150, 196, 211, 212
Sanskrit Grammar 129
Saramatians 149
Sardinia Island 125
Sardis 182, 183
Sarmashhad 199
Sassetti 113
Scandinavia 126, 127
Schlegel, Frederick 113
Scotland 126
Scythians 149, 151 152, 217
Seleucus Nicator 187
Shāḥ-Nāme 104, 206
Shahristānhā-i Irān 208
Shams Qeis Rāzi 190
Shāpūr (Fārs) 201
Shāpūr I 193, 194, 196, 199, 201, 209
Shāpūr II 163, 201
Shāpūr III 202
Shāyest-ne-Shāyest 205
Shikand Gumānik Vijār 205
Shīrūyah b. Shahrdār 189
Shīrūyah (Siroes) 202
Shukovsky 61
Shūsh 135, 151, 155, 157, 158, 193
Siberia 115
Sībveih 45, 47, 50, 51, 79
Sicily 123, 124
Simarra 189
Sind 141, 182, 183
Sind River 199
Sīstān 161
Sogdiana 150, 182, 183, 188, 196, 211, 212
Somalia 155
South Africa 127
South America 125, 127, 128
Soviet Union 128
Spain 125, 126, 224
Suez Canal 156
Sulaymaniya 201
Sumer 133
Switzerland 125
Syr River 150
Syria 115, 123, 141

Kashmir Treasure Collection.Digitization by eGangotri

Kashgar 152
Kavi 161
Kea 141
Kermān 51
Kertir 199
Ketāb al-Mūsīqī 20
Ketāb al-Shefā 20
Khairābād 211
Khāqāni 103
Khorāsān 188, 189, 191, 196, 215
Khosrou I (Anūshīrvān) 202, 203
Khosrou Parvīz 202
Khotan 216
Khudāy-Nāmak 206
Khurde Avesta 163
Khusraw Kavātān 208
Khūzestān 135, 136,
Khwārezm 150, 161, 188, 214
Kish 133
Kul Tape 138
Kushan 201, 217

Lagash 133
Larsa 133
Lebanon 115
London 127
Lurestān 135
Luther 127

Macedonia 125, 187
Madagascar 112
Madeira Island 125
Māh Basra 189
Māh Kūfa 189
Māh Nahāvand 189
Mahābhārata 129
Makhārej al-Horūf 20
Malabar 143
Malagasy 112
Ma'mūn 204
Māni (Manes) 188, 195, 196, 209, 210, 224
Maqdesi 211
Al-Masālek va al-Mamālek 136
Māsbaδān 189
Mātikān Chatrang 208
Mātikān Yosht Fryān 205
Mecca 100
Media 151
Mediterranean Sea 115, 143
Meillet, A. 61
Merv 150, 161, 212
Mesopotamia 122, 135, 143, 196, 212
Mesrop 122
Methodius 128
Mexico 125
Me'yār al-Ash'ār 20
Mihr Nersi 201
Mīnu-i Khrad 205, 237, 238
Mohammed Mūbad alias Abū Ja'far Motavakkeli 189, 222
Al-Mo'jam 190
Mo'jam al-Boldān 189
Mongolia 211, 212
Moqaddamat al-Adab 214, 215
Morocco 115, 125
Mothmer al-Favā'ed 80
Mozāmbique 125

Nahāvand 202
Nahj al-Adab 80
Naqsh-e Rajab 194, 199
Naqsh-e Rostam 155, 159, 193, 199
Narses (also Narse) 201
Nasā 195
Neryosang 190, 231
Nile R. 156
Nīm-gashta Dafīre (also *Nīm Kastaj*) 222, 223
Nineva 138
New Zealand 127
Nippur 133
Nirangistān 204

'Omar 70
Ostrogoth 126
Oxus River 150

Paikuli 201
Pakistan 112

Kashmir Treasure Collection.Digitization by eGangotri

Palestine 115, 141
Pānīnī 129
Panjikat 212
Paris 62
Parthava 187, 188, 191
Parthia 187
Pasargadae 151, 153
Pāzand 231, 233, 243, 245
Pentateuch 141
Persepolis 136, 152, 154, 156, 158, 159, 180, 201, 211, 221, 230
Persian Gulf 133, 138
Peshawar 201
Philippines 112, 125
Portugal 125
Prussia 128
Psalms 210, 227

Qābūs-Nāme 9
Qādesiyah 202
Qandahar 149
Qasr-e Shirin 201
Qirmisīn (Kermānshāhān) 189
Qobād 202
Qom 189
Qor'ān 70
Qumes 189

Rāmāyana 129
Ram Dafīre 222
Rās Sahriya 223
Rāz Dafīre (also *Rāz Sahriya*) 222, 223
Red Sea 156
Rey 189
Rig Veda 129
Rivāyāt -i Pahlavi 205
Rome 124
Rouzat al-Shohadā 105
Ruha 143
Rumania 123, 125
Russia 121, 128, 188, 196

Sajestān 189
Sakae 129
Salemann 61
Samarqand 150, 196, 211, 212
Sanskrit Grammar 129
Saramatians 149
Sardinia Island 125
Sardis 182, 183
Sarmashhad 199
Sassetti 113
Scandinavia 126, 127
Schlegel, Frederick 113
Scotland 126
Scythians 149, 151 152, 217
Seleucus Nicator 187
Shāḥ-Nāme 104, 206
Shahristānhā-i Irān 208
Shams Qeis Rāzi 190
Shāpūr (Fārs) 201
Shāpūr I 193, 194, 196, 199, 201, 209
Shāpūr II 163, 201
Shāpūr III 202
Shāyest-ne-Shāyest 205
Shikand Gumānik Vijār 205
Shīrūyah b. Shahrdār 189
Shīrūyah (Siroes) 202
Shukovsky 61
Shūsh 135, 151, 155, 157, 158, 193
Siberia 115
Sībveih 45, 47, 50, 51, 79
Sicily 123, 124
Simarra 189
Sind 141, 182, 183
Sind River 199
Sīstān 161
Sogdiana 150, 182, 183, 188, 196, 211, 212
Somalia 155
South Africa 127
South America 125, 127, 128
Soviet Union 128
Spain 125, 126, 224
Suez Canal 156
Sulaymaniya 201
Sumer 133
Switzerland 125
Syr River 150
Syria 115, 123, 141

Kashmir Treasure Collection.Digitization by eGangotri

Kashgar 152
Kavi 161
Kea 141
Kermān 51
Kertir 199
Ketāb al-Mūsīqī 20
Ketāb al-Shefā 20
Khairābād 211
Khāqāni 103
Khorāsān 188, 189, 191, 196, 215
Khosrou I (Anūshīrvān) 202, 203
Khosrou Parvīz 202
Khotan 216
Khudāy-Nāmak 206
Khurde Avesta 163
Khusraw Kavātān 208
Khūzestān 135, 136,
Khwārezm 150, 161, 188, 214
Kish 133
Kul Tape 138
Kushan 201, 217

Lagash 133
Larsa 133
Lebanon 115
London 127
Lurestān 135
Luther 127

Macedonia 125, 187
Madagascar 112
Madeira Island 125
Māh Basra 189
Māh Kūfa 189
Māh Nahāvand 189
Mahābhārata 129
Makhārej al-Horūf 20
Malabar 143
Malagasy 112
Ma'mūn 204
Māni (Manes) 188, 195, 196, 209, 210, 224
Maqdesi 211
Al-Masālek va al-Mamālek 136
Māsbaδān 189
Mātikān Chatrang 208
Mātikān Yosht Fryān 205
Mecca 100
Media 151
Mediterranean Sea 115, 143
Meillet, A. 61
Merv 150, 161, 212
Mesopotamia 122, 135, 143, 196, 212
Mesrop 122
Methodius 128
Mexico 125
Me'yār al-Ash'ār 20
Mihr Nersi 201
Mīnu-i Khrad 205, 237, 238
Mohammed Mūbad alias Abū Ja'far Motavakkeli 189, 222
Al-Mo'jam 190
Mo'jam al-Boldān 189
Mongolia 211, 212
Moqaddamat al-Adab 214, 215
Morocco 115, 125
Mothmer al-Favā'ed 80
Mozāmbique 125

Nahāvand 202
Nahj al-Adab 80
Naqsh-e Rajab 194, 199
Naqsh-e Rostam 155, 159, 193, 199
Narses (also Narse) 201
Nasā 195
Neryosang 190, 231
Nile R. 156
Nīm-gashta Dafīre (also *Nīm Kastaj*) 222, 223
Nineva 138
New Zealand 127
Nippur 133
Nirangistān 204

'Omar 70
Ostrogoth 126
Oxus River 150

Paikuli 201
Pakistan 112

Kashmir Treasure Collection.Digitization by eGangotri

Palestine 115, 141
Pānīnī 129
Panjikat 212
Paris 62
Parthava 187, 188, 191
Parthia 187
Pasargadae 151, 153
Pāzand 231, 233, 243, 245
Pentateuch 141
Persepolis 136, 152, 154, 156, 158, 159, 180, 201, 211, 221, 230
Persian Gulf 133, 138
Peshawar 201
Philippines 112, 125
Portugal 125
Prussia 128
Psalms 210, 227

Qābūs-Nāme 9
Qādesiyah 202
Qandahar 149
Qasr-e Shirin 201
Qirmisīn (Kermānshāhān) 189
Qobād 202
Qom 189
Qor'ān 70
Qumes 189

Rāmāyana 129
Ram Dafīre 222
Rās Sahriya 223
Rāz Dafīre (also *Rāz Sahriya*) 222, 223
Red Sea 156
Rey 189
Rig Veda 129
Rivāyāt -i Pahlavi 205
Rome 124
Rouzat al-Shohadā 105
Ruha 143
Rumania 123, 125
Russia 121, 128, 188, 196

Sajestān 189
Sakae 129
Salemann 61
Samarqand 150, 196, 211, 212
Sanskrit Grammar 129
Saramatians 149
Sardinia Island 125
Sardis 182, 183
Sarmashhad 199
Sassetti 113
Scandinavia 126, 127
Schlegel, Frederick 113
Scotland 126
Scythians 149, 151 152, 217
Seleucus Nicator 187
Shāḥ-Nāme 104, 206
Shahristānhā-i Irān 208
Shams Qeis Rāzi 190
Shāpūr (Fārs) 201
Shāpūr I 193, 194, 196, 199, 201, 209
Shāpūr II 163, 201
Shāpūr III 202
Shāyest-ne-Shāyest 205
Shikand Gumānik Vijār 205
Shīrūyah b. Shahrdār 189
Shīrūyah (Siroes) 202
Shukovsky 61
Shūsh 135, 151, 155, 157, 158, 193
Siberia 115
Sībveih 45, 47, 50, 51, 79
Sicily 123, 124
Simarra 189
Sind 141, 182, 183
Sind River 199
Sīstān 161
Sogdiana 150, 182, 183, 188, 196, 211, 212
Somalia 155
South Africa 127
South America 125, 127, 128
Soviet Union 128
Spain 125, 126, 224
Suez Canal 156
Sulaymaniya 201
Sumer 133
Switzerland 125
Syr River 150
Syria 115, 123, 141

Kashmir Treasure Collection.Digitization by eGangotri

Tabarestān 189
Tachara Palace 157
Al-Tafhīm 211
Tahqīq-e enteqādi dar 'arūz-e Fārsi 61, 63
Tājikestān 112, 211
Talaka 112
Al-Tanbīh 'alā Hodūth al-Tashīf 136
Tāq-e Bostān 201
Tehran 66, 88, 98, 154, 180
Texes 125
Tiber R. 124
Tigris R. 133, 137, 138
Tokhārestān 122, 217
Toulouse 126
Transoxiana 211
Tumshuq 149, 216
Turfan 190, 195, 209, 210
Turkestān 103, 216
Turkey 122, 143
Tūsī, Kh. Nasīroddīn 20, 56, 58

Uigurs 211, 224
Ukrainia 129
United States of America 8, 127
Upanishad 129
Ur 133
Urāmān 192, 193, 195, 221, 226, 231
Urfa (vide Ruha)
Useryen 143
Ushnār Dānāg 206

Vah Shabuhar 203
Van Lake 158
Vasaf Dafīre 222
Veda 69, 129
Vendidād 162, 204
Videvdata 162
Vīs va Rāmīn 189, 206
Vishtāsp 161
Vishtāsp Yasht 204
Vispared 162
Visigoth 126
Vistul R. 126
Vladivostok 120
Vulcanius, Bonaventura 113

Wales 126
Wazargān Afrēwān 210
White House 8

Xerxes 156, 157, 159, 161

Yam (Jamshīd) 206
Yashta 163, 183, 204
Yasna 162, 204
Yazdgerd I 202
Yazdgerd II 202
Yazdgerd III 188, 202
Yāqūt 189

Zahmatābād 211
Zagros 135
Zamakhshari 47, 51, 214, 215
Zand 204
Zand-Avesta 203, 204
Zand-i Āgāhi (*Bundahishn*) 205
Zarīr 206
Zavāreshn (vide Hozvāresh) 230
Zoroaster 161, 162

2. Languages and Dialects

Achaean 123
Achaemenian Persian 62
Aeolic 123
Akkadian 115, 122, 135, 137, 139, 141, 154-160
Albanian 121, 124
Altaic 116
American English 128
Arabic 20, 21, 28, 38, 39, 47, 48, 50, 51, 55, 56, 61, 66, 69, 70, 79, 80, 100, 104, 105, 109, 112, 114, 136, 141, 189, 190, 206, 212, 214,

Kashmir Treasure Collection.Digitization by eGangotri

Aramaic 112, 115, 139-143, 152, 155, 164, 192, 193, 195, 198, 209, 221, 224, 226, 229, 230, 231
Armenian 114, 115, 121, 122, 123
Aryan 90, 121, 122, 129, 130, 137, 149, 163
Asianic 116, 121, 122, 136
Assamese 130
Assyrian 112, 115, 135, 138, 152, 153
Assyro-Babylonian 137
Attic 124
Avestan 62, 89, 90, 103, 114, 120, 122, 149, 161-166, 183, 184, 203, 204, 231

Babylonian 115, 133, 138, 153, 180
Balkhi (= Tokharic) 217
Baltic 121, 128
Baluchi 92
Bantu 112
Bengāli 130
Berber 115
Bihāri 130
Brahmi (script) 122, 216, 222, 225
Breton 126, 127
Brythonic 126
Bulgarian 128
Burmese 129
Buryat 116

Caṇa'anite 112, 115
Caucasian 116
Celtic 121, 125, 127
Chinese 8, 109, 110, 130, 211, 212
Coptic 112, 114
Cornish 126
Current Persian 37, 38, 237, 245
Czech 128

Danish 112, 115, 127
Dari Persian 38, 39, 48, 49, 51, 61, 81, 82, 89-91, 102, 103, 150, 189, 190, 230
Doric 123
Dravidian 112, 129
Dutch 112, 115

East Germanic 126
East Slavic 128
Eastern Aramaic 141
Eastern Scythian 152
Egyptian Hieroglyph 8, 156, 159
Elamite 116, 133, 135-137, 152-157, 180
English 28, 45, 56, 109, 112, 114, 120, 126-128
Estonian 115

Fahlavi= Pahlavi
Fārsi= Modern Persian 198
Finnish 115
Finno-Ugric 115
French 28, 35, 36, 45, 47, 48, 56, 57, 61, 62, 109, 112, 120, 125, 127

Gaelic 126
German 61, 109, 112, 127
Germanic 113, 120, 121, 126, 231
Gīlaki 82, 109
Gothic 126
Grabar 122
Greek 20, 55, 60, 62, 113, 114, 121, 124, 128, 135, 141, 143, 152, 192, 193, 199, 201, 217, 221, 222
Gujarāti 130, 165

Hamitic 115, 137
Hebrew 112, 114, 115, 127, 133, 135, 136, 141
Hieroglyphic Hittite 121, 122
High German 127
Hindi (Hindustāni) 130, 149
Hittite 121, 122
Hotentot-Bushman 112
Hungarian 111, 115

Icelandic 127
Imperial Aramaic 141
Indian 129

Kashmir Treasure Collection.Digitization by eGangotri

Tabarestān 189
Tachara Palace 157
Al-Tafhīm 211
Tahqīq-e enteqādi dar 'arūz-e Fārsi 61, 63
Tājikestān 112, 211
Talaka 112
Al-Tanbīh 'alā Hodūth al-Tashīf 136
Tāq-e Bostān 201
Tehran 66, 88, 98, 154, 180
Texes 125
Tiber R. 124
Tigris R. 133, 137, 138
Tokhārestān 122, 217
Toulouse 126
Transoxiana 211
Tumshuq 149, 216
Turfan 190, 195, 209, 210
Turkestān 103, 216
Turkey 122, 143
Tūsī, Kh. Nasīroddīn 20, 56, 58

Uigurs 211, 224
Ukrainia 129
United States of America 8, 127
Upanishad 129
Ur 133
Urāmān 192, 193, 195, 221, 226, 231
Urfa (vide Ruha)
Useryen 143
Ushnār Dānāg 206

Vah Shabuhar 203
Van Lake 158
Vasaf Dafīre 222
Veda 69, 129
Vendidād 162, 204
Videvdata 162
Vīs va Rāmīn 189, 206
Vishtāsp 161
Vishtāsp Yasht 204
Vispared 162
Visigoth 126
Vistul R. 126
Vladivostok 120
Vulcanius, Bonaventura 113

Wales 126
Wazargān Afrēwān 210
White House 8

Xerxes 156, 157, 159, 161

Yam (Jamshīd) 206
Yashta 163, 183, 204
Yasna 162, 204
Yazdgerd I 202
Yazdgerd II 202
Yazdgerd III 188, 202
Yāqūt 189

Zahmatābād 211
Zagros 135
Zamakhshari 47, 51, 214, 215
Zand 204
Zand-Avesta 203, 204
Zand-i Āgāhi (*Bundahishn*) 205
Zarīr 206
Zavāreshn (vide Hozvāresh) 230
Zoroaster 161, 162

2. Languages and Dialects

Achaean 123
Achaemenian Persian 62
Aeolic 123
Akkadian 115, 122, 135, 137, 139, 141, 154-160
Albanian 121, 124
Altaic 116
American English 128
Arabic 20, 21, 28, 38, 39, 47, 48, 50, 51, 55, 56, 61, 66, 69, 70, 79, 80, 100, 104, 105, 109, 112, 114, 136, 141, 189, 190, 206, 212, 214,

Kashmir Treasure Collection.Digitization by eGangotri

Aramaic 112, 115, 139-143, 152, 155, 164, 192, 193, 195, 198, 209, 221, 224, 226, 229, 230, 231
Armenian 114, 115, 121, 122, 123
Aryan 90, 121, 122, 129, 130, 137, 149, 163
Asianic 116, 121, 122, 136
Assamese 130
Assyrian 112, 115, 135, 138, 152, 153
Assyro-Babylonian 137
Attic 124
Avestan 62, 89, 90, 103, 114, 120, 122, 149, 161-166, 183, 184, 203, 204, 231

Babylonian 115, 133, 138, 153, 180
Balkhi (= Tokharic) 217
Baltic 121, 128
Baluchi 92
Bantu 112
Bengāli 130
Berber 115
Bihāri 130
Brahmi (script) 122, 216, 222, 225
Breton 126, 127
Brythonic 126
Bulgarian 128
Burmese 129
Buryat 116

Caṇa'anite 112, 115
Caucasian 116
Celtic 121, 125, 127
Chinese 8, 109, 110, 130, 211, 212
Coptic 112, 114
Cornish 126
Current Persian 37, 38, 237, 245
Czech 128

Danish 112, 115, 127
Dari Persian 38, 39, 48, 49, 51, 61, 81, 82, 89-91, 102, 103, 150, 189, 190, 230
Doric 123
Dravidian 112, 129
Dutch 112, 115

East Germanic 126
East Slavic 128
Eastern Aramaic 141
Eastern Scythian 152
Egyptian Hieroglyph 8, 156, 159
Elamite 116, 133, 135-137, 152-157, 180
English 28, 45, 56, 109, 112, 114, 120, 126-128
Estonian 115

Fahlavi= Pahlavi
Fārsi= Modern Persian 198
Finnish 115
Finno-Ugric 115
French 28, 35, 36, 45, 47, 48, 56, 57, 61, 62, 109, 112, 120, 125, 127

Gaelic 126
German 61, 109, 112, 127
Germanic 113, 120, 121, 126, 231
Gīlaki 82, 109
Gothic 126
Grabar 122
Greek 20, 55, 60, 62, 113, 114, 121, 124, 128, 135, 141, 143, 152, 192, 193, 199, 201, 217, 221, 222
Gujarāti 130, 165

Hamitic 115, 137
Hebrew 112, 114, 115, 127, 133, 135, 136, 141
Hieroglyphic Hittite 121, 122
High German 127
Hindi (Hindustāni) 130, 149
Hittite 121, 122
Hotentot-Bushman 112
Hungarian 111, 115

Icelandic 127
Imperial Aramaic 141
Indian 129

Kashmir Treasure Collection.Digitization by eGangotri

Indic 225
Indo-Aryan 129, 130, 163
Indo-European 62, 75, 112, 115, 119, 120, 129, 149, 150, 163, 169, 171, 217, 231
Indo-Germanic 115
Indo-Iranian 129, 130, 149, 163
Ionic-Attic 123
Iranian 129, 130, 137, 189
Irish 126
Isfahāni 49
Italian 112, 125
Italic 121, 124

Kalmuk 116
Kermāni 48
Khotanese 152, 216, 217, 225
Khūzi 136
Khwārezmi 214, 215, 217
Kirghiz 116
Kordish (Kurdish) 82, 109
Kuchaean 122
Kushitic 115

Lapp 115
Latin 28, 40, 55, 60, 69, 70, 113, 114, 120, 124, 125, 128, 134
Latvian 115
Lesbian 123
Lettish 128
Libyan 115
Linda 130
Lithuanian 115, 120, 128
Little Russian 129
Low German 127

Malatic 112
Malay 114
Malayalam 112
Malayo-Polynesian 112
Manchu 116
Marāthi 130
Māzandarāni 109
Median 150-152
Middle Iranian 166, 187, 188, 191, 193, 198, 203, 209, 214, 216, 217, 221, 231, 232, 235
Middle Persian 89, 173, 191, 198, 209, 210, 222, 230, 233, 234, 237-245
Middle Sakian (Scythian) 217
Middle Sogdian 166
Mongolian 116
Munda 112, 129

Nepali 130
Nestorian 225
New Babylonian 139
New Iranian 150, 178, 196
New Khotanes 216, 217
North Germanic 126, 127
North Middle Iranian 198
Norwegian 112, 115, 127

Old Akkadian 138
Old Aramaic 141, 142
Old Armenian 122
Old Babylonian 138, 139
Old Egyptian= Coptic 112, 115
Old Greek 40, 70, 120, 123, 124
Old Hebrew 115
Old Hindi 163
Old Iranian 62, 90, 163, 166, 173, 174, 183, 231, 237, 238
Old Khotanese 216
Old Pahlavānīk 197
Old Parthian 166
Old Persian 71, 72, 79, 81-83, 90, 91, 102, 114, 120, 136, 151-160, 163, 166, 169-175, 178-180, 183, 184, 188, 230-232, 234, 237, 238, 240-242, 244, 245
Old Prussian 128
Old Slavonic 128
Old Scythian 152
Old Syriac 223
Old Turkish 211, 224
Oriya 130
Oscan 124
Ossetic 149, 152

Kashmir Treasure Collection.Digitization by eGangotri

Pahāri 130
Pahlavāni= Pahlavi 189
Pahlavānīk 166, 190-199, 201, 209, 210, 217, 226, 227, 229, 236
Pahlavi 141, 162, 164, 188-192, 198, 202, 203, 206, 210, 212, 217, 221, 222, 224, 225-227, 229, 231, 233-237, 245
Parathavi 166
Pārsi= Old Persian 198
Pārsīk 191, 193, 194, 196-199, 201-204, 206-208, 210, 217, 227, 229, 231-233, 236, 240, 241, 244, 245
Pāzand 163
Phoenician 115, 124, 141
Polish 36, 128
Portuguese 36, 125
Prākrit 129, 216
Provençal 125
Punjābi 130

Rājasthāni 130
Romance 125, 126, 231
Rumanian 125
Russian 96, 109, 112, 114, 128

Samoyedic 115
Sanskrit 40, 47, 59, 62, 70, 113, 114, 120, 122, 129, 149, 163, 190
Sardinian 125
Scythian 151, 152
Semitic 112, 114, 115, 133, 137, 141, 230
Semito-Hamitic 112, 115, 137
Serbian 128
Sindhi 130
Singhalese 130
Slavic 120, 121, 128
Slavonic 128
Slovak 128
Sogdian 141, 166, 209—214, 217, 225, 226, 231
South Slavic 128
South-western Pahlavi= Pārsīk
Spanish 112, 115, 125
Sumerian 8, 9, 114, 116, 133-137
Swedish 112, 115, 127
Syriac 136, 143, 225

Tabari 82, 83
Tamil 112
Tartaric 116
Tehrāni 49
Telgu 112
Tibetan 129, 130
Tokharian 121, 122, 217
Tokharic 217
Tungus 116
Turcoman 116
Turkic 116
Turkish 96, 109-111, 189

Uigur 141
Ukrainian= Little Russian 129
Umbrian 124
Ural-Altaic 116
Uralic 115
Urdu 47, 130

Vedic 129, 163, 183

Welsh 126, 127
West Germanic 126, 127
West Slavic 128
Western Aramaic 141
Western Middle Iranian 232, 237
Western Scythian 152
White Russian 128

Yeddish 127

Kashmir Treasure Collection.Digitization by eGangotri

Indic 225
Indo-Aryan 129, 130, 163
Indo-European 62, 75, 112, 115, 119, 120, 129, 149, 150, 163, 169, 171, 217, 231
Indo-Germanic 115
Indo-Iranian 129, 130, 149, 163
Ionic-Attic 123
Iranian 129, 130, 137, 189
Irish 126
Isfahāni 49
Italian 112, 125
Italic 121, 124

Kalmuk 116
Kermāni 48
Khotanese 152, 216, 217, 225
Khūzi 136
Khwārezmi 214, 215, 217
Kirghiz 116
Kordish (Kurdish) 82, 109
Kuchaean 122
Kushitic 115

Lapp 115
Latin 28, 40, 55, 60, 69, 70, 113, 114, 120, 124, 125, 128, 134
Latvian 115
Lesbian 123
Lettish 128
Libyan 115
Linda 130
Lithuanian 115, 120, 128
Little Russian 129
Low German 127

Malatic 112
Malay 114
Malayalam 112
Malayo-Polynesian 112
Manchu 116
Marāthi 130
Māzandarāni 109
Median 150-152
Middle Iranian 166, 187, 188, 191, 193, 198, 203, 209, 214, 216, 217, 221, 231, 232, 235
Middle Persian 89, 173, 191, 198, 209, 210, 222, 230, 233, 234, 237-245
Middle Sakian (Scythian) 217
Middle Sogdian 166
Mongolian 116
Munda 112, 129

Nepali 130
Nestorian 225
New Babylonian 139
New Iranian 150, 178, 196
New Khotanes 216, 217
North Germanic 126, 127
North Middle Iranian 198
Norwegian 112, 115, 127

Old Akkadian 138
Old Aramaic 141, 142
Old Armenian 122
Old Babylonian 138, 139
Old Egyptian= Coptic 112, 115
Old Greek 40, 70, 120, 123, 124
Old Hebrew 115
Old Hindi 163
Old Iranian 62, 90, 163, 166, 173, 174, 183, 231, 237, 238
Old Khotanese 216
Old Pahlavānīk 197
Old Parthian 166
Old Persian 71, 72, 79, 81-83, 90, 91, 102, 114, 120, 136, 151-160, 163, 166, 169-175, 178-180, 183, 184, 188, 230-232, 234, 237, 238, 240-242, 244, 245
Old Prussian 128
Old Slavonic 128
Old Scythian 152
Old Syriac 223
Old Turkish 211, 224
Oriya 130
Oscan 124
Ossetic 149, 152

Kashmir Treasure Collection.Digitization by eGangotri

Pahāri 130
Pahlavāni= Pahlavi 189
Pahlavānīk 166, 190-199, 201, 209, 210, 217, 226, 227, 229, 236
Pahlavi 141, 162, 164, 188-192, 198, 202, 203, 206, 210, 212, 217, 221, 222, 224, 225-227, 229, 231, 233-237, 245
Parathavi 166
Pārsi= Old Persian 198
Pārsīk 191, 193, 194, 196-199, 201-204, 206-208, 210, 217, 227, 229, 231-233, 236, 240, 241, 244, 245
Pāzand 163
Phoenician 115, 124, 141
Polish 36, 128
Portuguese 36, 125
Prākrit 129, 216
Provençal 125
Punjābi 130

Rājasthāni 130
Romance 125, 126, 231
Rumanian 125
Russian 96, 109, 112, 114, 128

Samoyedic 115
Sanskrit 40, 47, 59, 62, 70, 113, 114, 120, 122, 129, 149, 163, 190
Sardinian 125
Scythian 151, 152
Semitic 112, 114, 115, 133, 137, 141, 230
Semito-Hamitic 112, 115, 137
Serbian 128
Sindhi 130
Singhalese 130
Slavic 120, 121, 128
Slavonic 128
Slovak 128
Sogdian 141, 166, 209—214, 217, 225, 226, 231
South Slavic 128
South-western Pahlavi= Pārsīk
Spanish 112, 115, 125
Sumerian 8, 9, 114, 116, 133-137
Swedish 112, 115, 127
Syriac 136, 143, 225

Tabari 82, 83
Tamil 112
Tartaric 116
Tehrāni 49
Telgu 112
Tibetan 129, 130
Tokharian 121, 122, 217
Tokharic 217
Tungus 116
Turcoman 116
Turkic 116
Turkish 96, 109-111, 189

Uigur 141
Ukrainian= Little Russian 129
Umbrian 124
Ural-Altaic 116
Uralic 115
Urdu 47, 130

Vedic 129, 163, 183

Welsh 126, 127
West Germanic 126, 127
West Slavic 128
Western Aramaic 141
Western Middle Iranian 232, 237
Western Scythian 152
White Russian 128

Yeddish 127

Kashmir Treasure Collection.Digitization by eGangotri

Indic 225
Indo-Aryan 129, 130, 163
Indo-European 62, 75, 112, 115, 119, 120, 129, 149, 150, 163, 169, 171, 217, 231
Indo-Germanic 115
Indo-Iranian 129, 130, 149, 163
Ionic-Attic 123
Iranian 129, 130, 137, 189
Irish 126
Isfahāni 49
Italian 112, 125
Italic 121, 124

Kalmuk 116
Kermāni 48
Khotanese 152, 216, 217, 225
Khūzi 136
Khwārezmi 214, 215, 217
Kirghiz 116
Kordish (Kurdish) 82, 109
Kuchaean 122
Kushitic 115

Lapp 115
Latin 28, 40, 55, 60, 69, 70, 113, 114, 120, 124, 125, 128, 134
Latvian 115
Lesbian 123
Lettish 128
Libyan 115
Linda 130
Lithuanian 115, 120, 128
Little Russian 129
Low German 127

Malatic 112
Malay 114
Malayalam 112
Malayo-Polynesian 112
Manchu 116
Marāthi 130
Māzandarāni 109
Median 150-152
Middle Iranian 166, 187, 188, 191, 193, 198, 203, 209, 214, 216, 217, 221, 231, 232, 235
Middle Persian 89, 173, 191, 198, 209, 210, 222, 230, 233, 234, 237-245
Middle Sakian (Scythian) 217
Middle Sogdian 166
Mongolian 116
Munda 112, 129

Nepali 130
Nestorian 225
New Babylonian 139
New Iranian 150, 178, 196
New Khotanes 216, 217
North Germanic 126, 127
North Middle Iranian 198
Norwegian 112, 115, 127

Old Akkadian 138
Old Aramaic 141, 142
Old Armenian 122
Old Babylonian 138, 139
Old Egyptian= Coptic 112, 115
Old Greek 40, 70, 120, 123, 124
Old Hebrew 115
Old Hindi 163
Old Iranian 62, 90, 163, 166, 173, 174, 183, 231, 237, 238
Old Khotanese 216
Old Pahlavānīk 197
Old Parthian 166
Old Persian 71, 72, 79, 81-83, 90, 91, 102, 114, 120, 136, 151-160, 163, 166, 169-175, 178-180, 183, 184, 188, 230-232, 234, 237, 238, 240-242, 244, 245
Old Prussian 128
Old Slavonic 128
Old Scythian 152
Old Syriac 223
Old Turkish 211, 224
Oriya 130
Oscan 124
Ossetic 149, 152

Kashmir Treasure Collection.Digitization by eGangotri

Pahāri 130
Pahlavāni= Pahlavi 189
Pahlavānīk 166, 190-199, 201, 209, 210, 217, 226, 227, 229, 236
Pahlavi 141, 162, 164, 188-192, 198, 202, 203, 206, 210, 212, 217, 221, 222, 224, 225-227, 229, 231, 233-237, 245
Parathavi 166
Pārsi= Old Persian 198
Pārsīk 191, 193, 194, 196-199, 201-204, 206-208, 210, 217, 227, 229, 231-233, 236, 240, 241, 244, 245
Pāzand 163
Phoenician 115, 124, 141
Polish 36, 128
Portuguese 36, 125
Prākrit 129, 216
Provençal 125
Punjābi 130

Rājasthāni 130
Romance 125, 126, 231
Rumanian 125
Russian 96, 109, 112, 114, 128

Samoyedic 115
Sanskrit 40, 47, 59, 62, 70, 113, 114, 120, 122, 129, 149, 163, 190
Sardinian 125
Scythian 151, 152
Semitic 112, 114, 115, 133, 137, 141, 230
Semito-Hamitic 112, 115, 137
Serbian 128
Sindhi 130
Singhalese 130
Slavic 120, 121, 128
Slavonic 128
Slovak 128
Sogdian 141, 166, 209—214, 217, 225, 226, 231
South Slavic 128
South-western Pahlavi= Pārsīk
Spanish 112, 115, 125
Sumerian 8, 9, 114, 116, 133-137
Swedish 112, 115, 127
Syriac 136, 143, 225

Tabari 82, 83
Tamil 112
Tartaric 116
Tehrāni 49
Telgu 112
Tibetan 129, 130
Tokharian 121, 122, 217
Tokharic 217
Tungus 116
Turcoman 116
Turkic 116
Turkish 96, 109-111, 189

Uigur 141
Ukrainian= Little Russian 129
Umbrian 124
Ural-Altaic 116
Uralic 115
Urdu 47, 130

Vedic 129, 163, 183

Welsh 126, 127
West Germanic 126, 127
West Slavic 128
Western Aramaic 141
Western Middle Iranian 232, 237
Western Scythian 152
White Russian 128

Yeddish 127

Kashmir Treasure Collection.Digitization by eGangotri

3. Linguistic Terms

(With Persian equivalents)

ablative (*hālat-e azī*) 173
accent (*takye*) 60-66
accusative (*hālat-e rā'ī*) 173
active (or present) participle (*sefat-e fā'eli*) 178
active voice (*bāb-e gδarā*) 175
aesophagus (*marī* or *sūrāx-e galū*) 28
agglutinative (*peivandī*) 109, 110, 112
alveolar (*lathavī*) 31
analogical innovation (*beá'at-e qeyāsī*) 89
analogy (*qeyās*) 89
analytic (*tahlīlī*) 121
aorist (*nā-mo'ayyan*) 175
articulate language (*zabān-e malfūz*) 6
articulation point or point of articulation (*maxraj*) 45-48, 51
arytenoid (*γozrūf-e fenjānī*) 27, 28
aspect (*nemūd*) 176
aspirated (*nafasi*) 47, 48
auditory language (*zabān-e śanīdani*) 6

back palate (*pas-kām*) 29
bass (*bam*) 14
bilabial (*do-labi*) 32
bilaterial (*do-kanāri*) 48

cluster (*grūh-e sāmethā*) 74, 183
comparative grammar (*dastūr-e tatbīqi-e zabān* 113
comparative linguistics (*zabān śenāsi-e tatbīqī*) 113
consonant (*sāmet*) 45—51
continuant (*zamāni*) 45, 46
cricoid (*γozrūf-e angoštarī*) 27, 28
Cuneiform (*xatt-e mīxī*) 122, 133, 136, 139, 151, 159, 160, 169, 170, 180, 221
Cyrillic script (*sīrīlī*) 128

dative (*hālat-e barā'ī*) 173
declension (*sarf*) 173
declensional form (*sarf or sīγe*) 75, 170
demonstrative adjectivs (*safet-e eśārī*) 182
dental (*dandānī*) 31
derivation (*eśteqāq*) 98

Kashmir Treasure Collection.Digitization by eGangotri

dipthong (*mosavvet-e morakkab*) 40, 41, 169, 170
distinctive (*mofāreq*) 19
dual (*taθneye*) 75, 87, 91, 174
duration (*emtedād*) 14, 15, 20, 38, 39, 40, 59

emotional stress (*takya-e 'ātefī*) 39
emphatic mode (*vajh-e tākīdī*) 175
emphatic stress (*takya-e tākīd*) 39
ending (*joz'-e sarfī*) 173
epiglottis (*zabānak*) 28
expiratory accent (*takya-e nafas*) 61

family of languages (*xānvāda-e zabān*) 119
first person (*gūyande*) 175
flexional (*sarfī*) 109, 111, 112(misprinted *inflectional*)
fricative (*enqebāzi*) 23, 45
fricative (*sāyeśī*) 48
front palate (*pīś-kām*) 29

gender (*iens*) 75, 87
generalisation (*tousī'*) 103, 104
genitive (*hālat-e vābastagī*) 173
grammatical stress (*takya-e nahvī*) 39

hard palate (*saxt-kām*) 29
harf (phoneme, letter) 20, 21, 65, 111
hearing distance (*masāfat-e śanavā'ī*) 14
hieroglyph (*hīrūglīfī*) 122
Historical Linguistics (*zabān-śenāsī-e tārīxī*) 113
Historical words (*kalemāt-e tārīxī*) 96
History of Language (*tārīx-e zabān*) 113
Hozvāresh (ideogram) 193, 229, 230, 243

ideography = pictography 7, 8, 230
imperative mode (*vajh-e amrī*) 175
imperfective (*γeir.e tām*) 176
indicative mode (*vajh-e exbārī*) 175
indirect object (*motammem-e fe'l*) 179
individual languages (*zabānhā-e monfared*) 116
infinitive (*masdar*) 178
instrumental (*hālat-e bā'ī*) 173
intensity (*śeddat*) 14, 15
intensity accent (*takya-e śeddat*) 61

Kufic (*Kūfī*) 203

Kashmir Treasure Collection.Digitization by eGangotri

3. Linguistic Terms

(With Persian equivalents)

ablative (*hālat-e azī*) 173
accent (*takye*) 60-66
accusative (*hālat-e rā'ī*) 173
active (or present) participle (*sefat-e fā'eli*) 178
active voice (*bāb-e goδarā*) 175
aesophagus (*marī* or *sūrāx-e galū*) 28
agglutinative (*peivandī*) 109, 110, 112
alveolar (*lathavī*) 31
analogical innovation (*bea'at-e qeyāsī*) 89
analogy (*qeyās*) 89
analytic (*tahlīlī*) 121
aorist (*nā-mo'ayyan*) 175
articulate language (*zabān-e malfūz*) 6
articulation point or point of articulation (*maxraj*) 45-48, 51
arytenoid (*γozrūf-e fenjānī*) 27, 28
aspect (*nemūd*) 176
aspirated (*nafasi*) 47, 48
auditory language (*zabān-e śanīdani*) 6

back palate (*pas-kām*) 29
bass (*bam*) 14
bilabial (*do-labi*) 32
bilaterial (*do-kanāri*) 48

cluster (*grūh-e sāmethā*) 74, 183
comparative grammar (*dastūr-e tatbīqi-e zabān* 113
comparative linguistics (*zabān śenāsi-e tatbīqī*) 113
consonant (*sāmet*) 45—51
continuant (*zamāni*) 45, 46
cricoid (*γozrūf-e angoštarī*) 27, 28
Cuneiform (*xatt-e mīxī*) 122, 133, 136, 139, 151, 159, 160, 169, 170, 180, 221
Cyrillic script (*sīrīlī*) 128

dative (*hālat-e barā'ī*) 173
declension (*sarf*) 173
declensional form (*sarf or sīγe*) 75, 170
demonstrative adjectivs (*safet-e eśārī*) 182
dental (*dandānī*) 31
derivation (*eśteqāq*) 98

Kashmir Treasure Collection.Digitization by eGangotri

dipthong (*mosavvet-e morakkab*) 40, 41, 169, 170
distinctive (*mofāreq*) 19
dual (*taθneye*) 75, 87, 91, 174
duration (*emtedād*) 14, 15, 20, 38, 39, 40, 59

emotional stress (*takya-e 'ātefī*) 39
emphatic mode (*vajh-e tākīdī*) 175
emphatic stress (*takya-e tākīd*) 39
ending (*joz'-e sarfī*) 173
epiglottis (*zabānak*) 28
expiratory accent (*takya-e nafas*) 61

family of languages (*xānvāda-e zabān*) 119
first person (*gūyande*) 175
flexional (*sarfī*) 109, 111, 112(misprinted *inflectional*)
fricative (*enqebāzi*) 23, 45
fricative (*sāyeśī*) 48
front palate (*pīś-kām*) 29

gender (*iens*) 75, 87
generalisation (*tousī'*) 103, 104
genitive (*hālat-e vābastagī*) 173
grammatical stress (*takya-e nahvī*) 39

hard palate (*saxt-kām*) 29
harf (phoneme, letter) 20, 21, 65, 111
hearing distance (*masāfat-e śanavā'ī*) 14
hieroglyph (*hīrūglīfī*) 122
Historical Linguistics (*zabān-śenāsī-e tārīxī*) 113
Historical words (*kalemāt-e tārīxī*) 96
History of Language (*tārīx-e zabān*) 113
Hozvāresh (ideogram) 193, 229, 230, 243

ideography = pictography 7, 8, 230
imperative mode (*vajh-e amrī*) 175
imperfective (*γeir.e tām*) 176
indicative mode (*vajh-e exbārī*) 175
indirect object (*motammem-e fe'l*) 179
individual languages (*zabānhā-e monfared*) 116
infinitive (*masdar*) 178
instrumental (*hālat-e bā'ī*) 173
intensity (*śeddat*) 14, 15
intensity accent (*takya-e śeddat*) 61

Kufic (*Kūfī*) 203

Kashmir Treasure Collection.Digitization by eGangotri

labial (*labī*) 31
labio-dental (*lab o dandānī*) 32
labio-uvular (*lab o malāzī*) 49
language (*zabān*) 5, 6, 9, 13
larynx (*hanjare*) 27
lateral (*kanārī*) 48, 57
lexical change (*tahavvol-e alfāz*) 95
linguistics (*zabān-śenāsī*) 7
loan-word (*lafz-e bīgāne*) 99, 100
locative (*hālat-e andarī*) 173
loose (*rexvat*) 50

meaning (*ma'nī*) 13, 14
medio-palatal (*meyān-kāmī*) 31
middle palate (*meyān-kām*) 29
middle voice (*bāb-e nāgoδar*) 175
mode (*vajh*) 110, 175
momentary (*ānī*) 45
monosyllabic (*tak-hejā'ī*) 109, 110
Morgagni's ventricle (*hafra-e morgâne'i*) 28
morpheme (*joz'-e sarfī*) 87, 88, 90
morphological change (*tahavvol-e sarfī*) 87
musical accent (*takya-e mūsīqā'ī*) 61

nasal (*xeiśūmī*) 31, 35, 36, 47, 57
nasal cavity (*xeiśūm*) 29, 30, 35, 36, 47
nasality (*sefat-e γonne*) 22, 23
neuter (*xonθā*) 75, 87
noises (*xaśe*) 14, 15
nominal sentence (*jomla-e esmī*) 180, 245, 246
nominative (*hālat-e kenā'ī*) 173, 175
noun or name (*nām*) 170, 173
noun declension (*sarf-e nām*) 139, 173
number (*śomār* or *'adad*) 75, 87, 175

optative (*vajh-e tamannā'ī*) 175
oral (*dahānī*) 31, 35
oral cavity (*hafra-e dahān*) 30, 36

palatal fricative (*tafeśi*) 49
palate (*kām*) 29, 31, 36, 37, 50
parent language (*zabān-e mādar*) 114, 115, 119
parley (*soxan*) 13
particularisation (*taxsīs*) 103, 104
passive (or past) participle (*sefat-e maf'ūlī*) 178
passive voice (*bāb-e-e majhūl*) 175

Kashmir Treasure Collection.Digitization by eGangotri

perfective (*tām*) 176
person (*śaxs*) 175
pharyngal (*halaqī*) 31, 50, 51
pharynx (*halaq*) 28—31
phoneme (*vāk*) 19, 21, 22, 79, 169, 183
phonetic change (*tahavvol-e vākhā*) 79
pictography (*sūrat-negārī*) 7, 136
pitch (*ertefā'* or *zir o bam*) 14, 15
pitch accent (*takya-e ertefā'*) 61
plosive (*ensedādī*) 23, 45
postpalatal (*pas-kāmī*) 31
prefix (*pīśvand*) 172
prepalatal (*pīś-kāmī*) 31
present (*aknūn*) 175
preterite (*goδaśte*) 64
principal clause (*jomla-e pāye*) 180
pronominal suffix or ending (*śenāse*) 176, 240

qualitative (*keifī*) 38
quantitative (*kammī*) 38
quantitative languages (*zabānhā-e kammī*) 40

relationship (*xiśāvandī*) 119
rolled (*ravān*) 233
root (*rīśe*) 171
Rune (*rūnī*) 127

script (*xat*) 221-228
second person (*śanavande*) 175
semantic change (*tahavvol-e ma'ānī*) 95
semivowel (*nīm-mosavvet*) 41, 49
sibilant (*safīrī*) 49
sign (*dāl*) 13
simple sound (*sout-e sāde*) 14
soft palate (*narm-kām*) 29
sound (*sout*) 14, 15
speech (*goftār*) 13
speech-sound (*sout-e goftār*) 15, 19, 22, 27, 28, 58
spoken language (*zabān-e goftār*) 6
stem (*mādde*) 87-90, 171, 175
stress=accent 39, 61
subject (*nehād*) 173
subjunctive (*vajh-e eltezāmī*) 110, 175, 177
subordinate clause (*jomla-e peirou*) 180
substantive (*esm*) 170
substitution (*ebdāl*) 80

Kashmir Treasure Collection.Digitization by eGangotri

labial (*labī*) 31
labio-dental (*lab o dandānī*) 32
labio-uvular (*lab o malāzī*) 49
language (*zabān*) 5, 6, 9, 13
larynx (*hanjare*) 27
lateral (*kanārī*) 48, 57
lexical change (*tahavvol-e alfāz*) 95
linguistics (*zabān-śenāsī*) 7
loan-word (*lafz-e bīgāne*) 99, 100
locative (*hālat-e andarī*) 173
loose (*rexvat*) 50

meaning (*ma'nī*) 13, 14
medio-palatal (*meyān-kāmī*) 31
middle palate (*meyān-kām*) 29
middle voice (*bāb-e nāgoδar*) 175
mode (*vajh*) 110, 175
momentary (*ānī*) 45
monosyllabic (*tak-hejā'ī*) 109, 110
Morgagni's ventricle (*hafra-e morgâne'ī*) 28
morpheme (*joz'-e sarfī*) 87, 88, 90
morphological change (*tahavvol-e sarfī*) 87
musical accent (*takya-e mūsīqā'ī*) 61

nasal (*xeiśūmī*) 31, 35, 36, 47, 57
nasal cavity (*xeiśūm*) 29, 30, 35, 36, 47
nasality (*sefat-e γonne*) 22, 23
neuter (*xonθā*) 75, 87
noises (*xaśe*) 14, 15
nominal sentence (*jomla-e esmī*) 180, 245, 246
nominative (*hālat-e kenā'ī*) 173, 175
noun or name (*nām*) 170, 173
noun declension (*sarf-e nām*) 139, 173
number (*śomār* or *'adad*) 75, 87, 175

optative (*vajh-e tamannā'ī*) 175
oral (*dahānī*) 31, 35
oral cavity (*hafra-e dahān*) 30, 36

palatal fricative (*tafeśi*) 49
palate (*kām*) 29, 31, 36, 37, 50
parent language (*zabān-e mādar*) 114, 115, 119
parley (*soxan*) 13
particularisation (*taxsīs*) 103, 104
passive (or past) participle (*sefat-e maf'ūlī*) 178
passive voice (*bāb-e-e majhūl*) 175

Kashmir Treasure Collection.Digitization by eGangotri

perfective (*tām*) 176
person (*śaxs*) 175
pharyngal (*halaqī*) 31, 50, 51
pharynx (*halaq*) 28—31
phoneme (*vāk*) 19, 21, 22, 79, 169, 183
phonetic change (*tahavvol-e vākhā*) 79
pictography (*sūrat-negārī*) 7, 136
pitch (*ertefā'* or *zir o bam*) 14, 15
pitch accent (*takya-e ertefā'*) 61
plosive (*ensedādī*) 23, 45
postpalatal (*pas-kāmī*) 31
prefix (*pīśvand*) 172
prepalatal (*pīś-kāmī*) 31
present (*aknūn*) 175
preterite (*goδaśte*) 64
principal clause (*jomla-e pāye*) 180
pronominal suffix or ending (*śenāse*) 176, 240

qualitative (*keifī*) 38
quantitative (*kammī*) 38
quantitative languages (*zabānhā-e kammī*) 40

relationship (*xiśāvandī*) 119
rolled (*ravān*) 233
root (*rīśe*) 171
Rune (*rūnī*) 127

script (*xat*) 221-228
second person (*śanavande*) 175
semantic change (*tahavvol-e ma'ānī*) 95
semivowel (*nīm-mosavvet*) 41, 49
sibilant (*safīrī*) 49
sign (*dāl*) 13
simple sound (*sout-e sāde*) 14
soft palate (*narm-kām*) 29
sound (*sout*) 14, 15
speech (*goftār*) 13
speech-sound (*sout-e goftār*) 15, 19, 22, 27, 28, 58
spoken language (*zabān-e goftār*) 6
stem (*mādde*) 87-90, 171, 175
stress=accent 39, 61
subject (*nehād*) 173
subjunctive (*vajh-e eltezāmī*) 110, 175, 177
subordinate clause (*jomla-e peirou*) 180
substantive (*esm*) 170
substitution (*ebdāl*) 80

Kashmir Treasure Collection.Digitization by eGangotri

suffix (*pasvand*) 172
syllable (*hejā*) 55-62
syntactic case (*hālat-e nahvī*) 91
syntactic change (*tahavvol-e nahvī*) 90, 91
synthesis (*tarkīb*) 173
synthetic (*tarkībī*) 121

taboo (*alfāz-e harām*) 96
tense (*zamān*) 175
termination=ending
thematic (*mādde-sāz*) 172
third person (*dīgar kas*) 175
thyroid (*γozrūf-e separvār*) 27
timbre (*zang*) 14, 15
tone (*āhang*) 62
trachea (*nāy-e galū*) 27, 28, 45, 47
trilled (*takrīrī*) 48, 57

unilateral (*yek-kanārī*) 48
uvula (*malāze*) 29, 31, 48
uvular (*malāzī*) 31, 51

vague or snatched (*moxtalase*, *majhūle* or *rabūde*) 59
velum (*parda-e kām*) 29, 30, 31, 35, 36, 46
verb prefix (*pīśvand-e fe'l*) 178
visual language (*zabān-e dīdanī*) 6, 7
vocabulary (*vāzhagān*) 130
vocal apparatus (*dastagāh-e goftār*) 27
vocal chords (*tār-āvāhā*) 28
vocative (*hālat-e ā'ī*) 173
voice (*bāb*) 175
voiced (*āvā'ī*) 30, 47
voiceless (*bī-āvā*) 30, 47, 48
vowel (*mosavvet*) 20-23, 30, 32, 35-41
———, back (*mosavvet-e pasīn*) 36
———, closed (*mosavvet-e baste*) 37, 57
———, front (*mosavvet-e pīśīn*) 36
———, long (*mosavvet-e boland* or *mamdūd*) 20, 21, 38, 41, 169
———, medial (*mosavvet-e meyānīn*) 36
———, open (*mosavvet-e gośāde*) 37, 57
———, short (*mosavvet-e kūtāh* or *maqsūr*) 20, 21, 38
———, simple (*mosavvet-e sāde*) 37, 38, 40

word (*lafz*) 13, 14
word accent (*takya-e kaleme*) 60, 61
written language (*zabān-e negāštanī*) 7

Kashmir Treasure Collection.Digitization by eGangotri

Kashmir Treasure Collection.Digitization by eGangotri

12874

Kashmir Treasure Collection.Digitization by eGangotri